

SERMONS V P O N T H E

first Chapter of the first
Epistle generall of PETER.

Wherein
METHOD, SENSE,
Doctrine and Use is with great
varietie of matter profitably
handled.

By NICHOLAS BYFIELD Preacher
of Gods word at ISLEWORTH in
MIDDLESEX.

The rest of the Epistle may be published in
due time, if God will.

I PET. I. 13.

*Wherefore girde up the loynes of your minde: be so-
ber, and hope to the end, for the grace that is to be
brought vnto you at the reuelation of Iesus Christ.*

LONDON,
Printed by Edward Griffin for Nathaniel Butter, and
are to be sold at the signe of the Pyde Bull
at S. Austins gate. 1617.

28; 16



TO THE RIGHT
HONORABLE AND

most noble Lady, the Lady

LUCY Countesse of Bedford:

Grace and peace be mul-
tipled.

MADAM:

BY reason of my Lords
absence, and your
Honors, a great part
of the yeare past, I
haue had more lei-
sure, then I desired, & thereby oppor-
tunity to write out my notes on the
first chapter of Peter, and not know-
ing which way to testifie so fully as I
ought, my obseruance, and duty to your
Honor,

THE EPISTLE

Honor, or to satisfie the daily impportunity of many friends, I haue aduentured againe to come vnder the Presse, that so (receiuing daily an increase of fauors from your Honor,) I might thus publikely take occasion to professe my vowes of seruice and thankfulness, beseeching your Honor to vouchsafe the acceptation, protection, and pervsall of this abridgement of those Sermons, many of which your Honor hath bin pleased to heare with great attention. As for the desire of many godly friends herein, I should not haue bin easily inclined to harken to it (the world abounding with books euen to loathing) but that in writings of this nature, and vpon this Epistle, there is some want, and that I haue receiued encouragement from the acceptance

DEDICATORY.

ception of my former labours, and that I know the matter herein contained is wholesome, & not vnprofitable; and besides hauing suffred an involuntary vacation in my weeke-daies attendance in your Honors family, and an extreame losse in the want of diuers of my cheefe bearers, I was resolved to try, whether I might be helpfull to the Church of God abroad, by such an imployment of my selfe in the houres I could spare from my study for the Lords day. My most humble request to your Honor is, that you would be pleased to grace these notes with the liberty to passe vnder the protection of your name, and fauour: I should much reioyce, if the reading hereof, may make any supply of my intermitted seruice to your Honor, and

The Analysis.

For their spirituall estate, they were *the Elect of God*; and their *Election* is amplified: 1. By the foundation of it, *the fore-knowledge of God the father*. 2. By the meanes of execution of it, *the sanctification of the spirit*. 3. By the ends of it, which are two: 1. *the obedience of their liues*. 2. the fruition of the benefites purchased by the *blood of Christ*, and applied by the *sprinkling of his blood*.

The forme of the salutation is in the end of the second verse: *Grace and peace be multiplied &c.*

Thus much of the salutation: the doctrine of the Chapter followes, which containes both matter of consolation, and matter of exhortation.

The consolation is from verse 3. to verse 13: where consider both the proposition of the consolation, verses 3, 4, 5. and the confirmation of it, verse 6. to 13.

In the proposition consider first the manner of propounding it. 2. The arguments themselves.

The manner of the proposition is, that it is exprest in forme of thanksgiving, *Blessed be the God and father of our Lord Iesus Christ*.

The arguments are three. The first taken from their regeneration, *verse 3*. The second from their glorification, *verse 4*. The third from their preservation vnto glory, *verse 5*.

The consolation raised from their regeneration is amplified, 1. By the impulsive cause, *the abundant mercy of God*. 2. By the effect, viz: *a lively hope*. 3. By the cause of merit, or efficacie, viz: *the resurrection of Iesus Christ*.

The second argument is taken from our glorification,

The Analysis.

cation, which is said to be the *inheritance* of the Saints; which is amplified, 1. By the properties of it, which are three. For it is first *incorruptible*. 2. *undefiled*. 3. *immarcescible*, it withereth not. Secondly, by the manner of their present interest; It is not now possessed, but *laid up for them*. Thirdly, by the place, where it lieth, and that is *heaven*.

The third Argument is taken from our *preservation* vnto glory, *verse 5*: where consider, 1. the meanes of our *preservation*, which is both *power* in God, and *faith* in vs. 2. The end, which is *saluation*, which is amplified by the things that goe before it, viz: *preparation* and *reuelation*, in these words, *prepared to be reuealed*: as also for the time, when it shall bee communicated, viz: *in the last time*.

Thus of the proposition of the consolation: the confirmation followes, which is performed two waies. 1. By *prolepsis*, or the answer of obiections, *verse 6. to 10.* 2. By the testimonie of the Prophets, *verses 10, 11, 12.*

For the first: the Apostle labours to confirme them against two obiections.

The first obiection might be taken from their crosses, to which the Apostle giues answer, by yeelding foure reasons, why their *manifold temptations* should not dismay them. 1. Because they may haue much *ioy* in the midst of many crosses, *verse 6.* 2. Their *heauinesse* is but for a *season*, *verse 6* also. 3. They are not bound alwaies to greeue at their crosses, but *when neede requires*, *verse 6.*

The Analysis.

verse 6 also. 4. Because their temptations doe them good: for they *try their faith*, verse 7: this effect is both propounded, and amplified: propounded in those words, *The triall of your faith*: amplified, 1. by comparison with *gold tried in the furnace*. 2. by the event; *it will be found to praise, and honor, and glory at the appearing of Iesus Christ*.

The second obiection might be made thus: We know not whether the former comforts belong to vs; to which the Apostle answers by giuing three signes, by which men might try themselves: 1. *The loue of Christ, whom they haue not scene*. 2. *Beleeuing*. 3. *The unspeakable and glorious ioyes of the Holy Ghost*, verse 8. The end of all, which is, *the saluation of their soules*, verse 9.

Thus of the *Prolepsis*: The testimonie of holy men followes, where consider fīue things.

1. Who testifie? In generall, *Prophets*: In speciall, *those Prophets*, which were appointed to *testifie of the grace that should come vnto vs Christians*.

2. Their adiunct precisenes to furnish themselves for the knowledge of the things they testified, *They searched and inquired diligently*.

3. The question they studied, or vnto which they testifie: In generall, it was *of saluation*, ver. 10. In speciall, it was *of the manner, and time of the grace foretold*.

4. The occasion, that fired them to this earnest desire after this knowledge, and that was the inspiration of the Holy Ghost, driuing them to foretell *of the passion of Christ, and glories that should follow*.

5. The successe, and that is, that they were
answered

The Analysis.

answered of God, where obserue two things. 1. The manner of the giuing the answer, it was by reuelation; Vnto whom it was reuealed. 2. The matter of the answer, which concernes both Persons and Things. The persons are considered negatively, and so they were resolu'd, that they themselves were not the men, to whom those glories did belong: and affirmatiuely, that they did minister those things vnto vs Christians. Now the things promised are not onely propounded, but commended: and that two waies. 1. By the glory of their efficient causes, which were lesse principall, the Apostles: and more principall, the Holy Ghost sent downe from heauen. 2. By the adiunct respect of the Angels, which things the Angels desire to looke into.

Hitherto of the consolation. The exhortation followes from v. 13. to the end, where obserue:
1. The things, vnto which they are exhorted, v. 13.
2. The reasons, by which the exhortation is enforced.

The things to which he doth exhort are three:
1. The first concernes the renouation of the mind, *Giue vp the loynes of your minde.* 2. The second concernes the moderation of life, *be sober.* 3. The third concernes the confirmation of their hope, *Trust perfectly on the grace to be brought &c. ver. 13.*

The reasons follow, and they are 6 in number, taken from the consideration, 1. Of the image of God, *verses 14, 15, 16.* 2. of the iudgement of God, *verse 17.* 3. of the redemption in Christ, *verses 18, 19, 20, 21.* 4. of the relation to the godly, *verse 22.* 5. of the immortality of the soule,

The Analysis.

soule, *verse 23.* 6. and sixtly, of the mortalitie of the body, *verses 24, 25.*

The first reason taken from the image of God is both propounded, and expounded: propounded in these words, *as obedient children*: expounded two waies, 1. by description. 2. by testimonie. By description, 1. *negatiuely*, shewing what they should shunne, *Not fashioning your selues to the lusts of your former ignorance*, *verse 14.* 2. He sets it out *affirmatiuely*, both by shewing the patterne to be imitated, *viz: the holinesse of him that called them*; and also the manner of imitation, *viz: to be holy in all manner of conuersation*, *vers. 15.* In the testimony two things are to bee noted. 1. whence the prooffe was fetched in these words, *As it is written.* and 2. what was alledged, *viz: Be yee holy, as I am holy*, *v. 16.*

The second reason is taken from the iudgment of God, where note, 1. The proposition of the reason, *viz: He that yee call vpon as father, &c.* 2. The inference, or vse of the same, *viz: Passe the time of your sojourning in feare.* In the proposition consider, 1. who shall be iudge, *viz: he that was called vpon as a father.* 2. how hee shall iudge, *viz: without respect of persons.* 3. whom he shall iudge, *viz: euery man.* 4. for what they shall be iudged, *viz: according to their works*, *verse 17.*

The third reason is taken from the consideration of our redemption, and this reason should moue the more,

1. Because all the *pretious things* in the world could not redeeme man, *verse 18.*

2. Because

The Analysis.

2. Because the deliuerance from *our vaine conuersation*, was one of the maine ends of our redemption, *verse 18.*

3. Because our redemption was effected by a matchles price, *viz: the passion of Christ*, which is increased, 1. In that it was a suffering euen to the effusion of blood. 2. that it was a suffering of one, that was so infinitely pure, *without spot or blemish*, *vers. 19.*

4. Because our redemption was ordained in Gods counsell, *verse 20.*

5. Because the honor of manifesting Christ in the cleare preaching of the Gospell is done now to vs Christians, and not to the fathers of old, *v. 20.*

6. Because our redemption was ratified by God the Father, and that two waies. 1. By *raising Christ from the dead*. 2. By *giuing him glory*, *v. 21.*

7. Because all this was done, that our faith and hope might be in God, *verse 21.*

The fourth reason is taken from our relation to the godly, *vers. 22.* In which reason obserue, 1. A proposition of doctrine. 2. An exhortation by way of vse. The proposition in it selfe properly concernes sanctification, which is described, 1. By the nature of it, imported in the metaphoricall terme, *purified*. 2. The subiect of it, *your soules*. 3. The forme of it, *in obeying the truth*. 4. The cause of it, *the spirit*. 5. The end of it, which was *brotherly loue*, amplified by the property of it, *unfained*. The exhortation is therefore to *loue one another with a pure heart feruently*.

The fift reason is taken from the immortalitie
of

The Analysis.

of the soule, which is considered two waies. 1. In respect of the fountaine of it, which is the *new birth*. 2. In respect of the meanes of it, which is set downe, 1. *negatiuely, not of corruptible seede.* 2. *affirmatiuely*: where consider what the meanes is, and by what it is. What it is, *viz: incorruptible seede.* By what it is, *the word*, which is praised for three things: 1. *It is of God.* 2. *It liueth.* 3. *It abideth for euer*, verse 23.

The sixth reason is taken from the mortalitie of the body compared with the eternitie of the word of God, *vers. 24, 25.* Of the vanity of man, *v. 24.* which is both propounded, and repeated: propounded as it concernes either the person of man, *All flesh is grasse*: or the condition of man, *All the glory thereof is as the flower of grasse.* The repetition as it concernes both is in these words, *The grasse withereth, and the flower falleth away.* The eternitie of the word of God is propounded in these words, *but the word of the Lord endureth for euer*: and explained by shewing of what word he speaketh in these words, *and this is the word which is preached vnto you.*



THE
METAPHRASE
of the first Chapter of the
first Epistle of PETER.



PETER by immediate calling & commission from IESVS CHRIST the Ambassador for the Churches to the dispersed seruants of God, strangers and pilgrims in this world, that dwell here and there in Pontus, Galatia, Cappadocia, Asia, and Bithinia.

Who for their spirituall estate were chosen of God from euerlasting and fore-seene of God with speciall approbation aboue the rest of mankinde, and loued with a fatherly loue (as appeares by the inward sanctification of their hearts, which can be found in none, but the Elect of God) separated of God to these ends, namely that both they might glorifie God by their holy conuersation, and be glorified of God by the fruition of the benefits purchased by the blood of IESVS CHRIST, and now estated vpon them by the application of the merits

Verse 1.

PETER an Apostle of I. sus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithunia.

Verse 2. Elect according to the foreknowledge of God the Father through sanctification of the Spirit vnto obedience and sprinkling of the blood of Iesus Christ: Grace vnto you and peace be multiplied.

The Metaphrase.

merits of CHRIST: The grace of God, even his continuall free fauour, and the gifts of his spirit, and peace, even tranquillitie of heart and conscience, and all comfortable and needfull prosperitie be established vpon you, and more and more increased in you.

Verse 3. Blessed be the God and Father of our Lord Iesus Christ which according to his abundant mercy hath begotten vs againe vnto a lively hope by the resurrection of Iesus Christ from the dead.

Eternall thanks be giuen vnto God, who is the God of our Lord Iesus Christ in respect of his humane nature, and his Father in respect of his diuine nature, for all the consolations, wherein he hath giuen vs reason of singular reioycing, and in particular for that he hath regenerated vs and made vs his children by adoption, when we deserued nothing but his eternall wrath, meerely out of the abundance of his owne matchles mercies, and sets vs in such an estate, as whatsoever our trialls and afflictions may be; yet he hath giuen vs effectuell and assured hope of full happinesse, the pledge and vndoubted testimonie whereof we haue, in that Iesus Christ is risen from the dead, which shewes evidently, that all is discharged: For else he could not haue come out of prison, till he had paid the uttermost farthing.

Verse 4. To an inheritance incorruptible and vndefiled, and that fadeth not away, reserved in heauen for you.

And to shew that he will acknowledge vs for sonnes, he hath reserved for vs in heauen such an inheritance, as shall neuer be lost, or taken from vs, and shall haue no fault nor defect in it, nor euery decay in the incomparable worth and glory of it.

Verse 5. Who are kept by the power of God through faith vnto saluation, ready to be revealed in the last time.

And that wee may be sure of possession, his owne almighty power will be as a strong garrison about vs to keepe vs; and he hath giuen vs also

The Metaphrase.

also a lively faith, that will preserve vs, till we be possessed of that glorious and full salvation, which he hath prepared for vs, and is ready to be revealed in the full perfection of it, when the day of death, or iudgement shall come.

If you obiekt, that you cannot take that comfort in these Arguments of consolation, because of the many tentations, inward and outward, with which you are daily disbarnted: I answer, that for all your crosses you may haue exceeding much ioy euen in the midst of your tribulations; and besides the trouble of your crosses is but for a little while, they are but short tryalls, nor are you bound alwaies to be pensive for your crosses, but onely when neede requires, namely when you neede to be humbled for some corruptions, that get too much head in you, or for other profitable ends.

And lastly you loose nothing by your tentations, and afflictions. For your faith, which is a thing more preciouſe in Gods account, then all the gold in the world (for that will perish, and come to be of no use one day) is hereby tryed; and what though the fire of the furnace of affliction be somewhat hot, yet remember what wonderfull praise, and honor and glory you shall haue for the stedfastnes of your faith, when Iesus Christ shall appeare, and with his owne mouth commend you, and glorifie you before all the world.

If you obiekt, that you do not know, whether the former consolations doe belong vnto you,

A

or

Verse 6. Wherein yee greatly reioyce, though now for a season (if neede be) you are in heaviness through manifold tentations.

Verse 7. That the tryall of your faith being much more precious, then of gold that perissheth, though it be tryed by the fire, might be found vnto praise, and honor, and glory at the appearing of Iesus Christ.

The Metaphrase.

Verse 8. Whom ha-
uing not seene yee
loue, in whom (thogh
now yee see him not)
yet beleeuing yee re-
ioyce with ioy vn-
speakeable, and full of
glory.

Verse 9 Receiuing the
end of your faith,
euen the saluation of
your soules.

Verse 10. Of which
saluation the Pro-
phets haue inquired
and searched diligent-
ly, who prophesied
of the grace that
should come vnto
you.

Verse 11. Searching
what or what manner
of time the spirit of
Christ which was in
them did signifie,
when it testified be-
fore hand the suffer-
ings of Christ, and
the glory that should
follovv.

or no? I will put you in minde of three infalli-
ble signes, that you are converted and shall goe
to heauen. 1. The first is your vnsained affe-
ction to the Lord Iesus Christ, though yee neuer
yet saw him with your bodily eyes. 2. The
second is your continuall faith relying vpon him
alone for your reconciliation and saluation.
3. And the third is the wonderfull, matchlesse,
and vmutterable, and celestiaall ioy, that at some
times yee feelee in the presence of God in his or-
dinances.

And therefore yee neede make no doubt, but
beleene confidently, that God will reward your
trust in him, by giuing such an end to your
course, as that your soules shall be sure to bee
saued.

And that you may bee the more abundantly
confirmed in the former consolations, thinke of
the testimonie of the Prophets, that were men
extraordinarily raised vp of God, and did
prophecie of this great saluation, which is now
come to passe, and fulfilled in vs Christians,
and being appointed, and inspired of God to
foretell the singulay priuiledges of the Christi-
an Churches, they tooke marueilous paines a-
bout it, inquiring diligently by all the meanes
they could.

Studying to finde it out, if it were possible,
what, and what manner of time the Holy Ghost,
which was in them ment, when it made them
foretell both that the MESSIAS should suffer
so many things, and withall that after his suffe-
ring

The Metaphrase.

ring there should be wonderfull glorious times for the Church.

Now they were answered by reuelation, that they themselues must neuer see those glorious daies on earth: but that they were vsed only as Gods seruants to signifie to the Church, what should bee the estate of Christians after the sufferings of Christ; according also to the doctrine of the Apostles; who haue published the same things to you in the preaching of the gospell, being men inspired by the Holy Ghost from heauen, and assisted with the visible gifts of the Holy Ghost: and your happinesse is so great, that the Angells of heauen (like the Cherubins, that stood looking into the Arke) doe with singular admiration stand and wonder at, and search into the manifold wisdom of God in the happiness, to which you are brought by Christ. And as you neede to bee comforted, so haue I thought it fit to exhort you, and first in things that are generall to you all, both concerning the matter of holinesse, and concerning the meanes of it.

There are three things you should labour after. 1. The first is the restraining and resisting of all lets of godlinesse, which within from corruption of nature are wont like long garments to hinder you in the labour and race of a holy life. 2. The second is the moderation of your selues, and that right temper in your hearts and liues, especially in the vse of the outward things of this world. 3. The third is, the perfecting of

Verse 12. Vnto whom it was reuealed, that not vnto themselues, but vnto vs they did the things, which are now reported vnto you by them, which haue preached the gospell vnto you with the Holy Ghost sent downe from heauen, which things the Angels desire to looke into.

Verse 13. Wherefore girde vp the loynes of your minde: be sober, and hope to the end, for the grace that is to be brought vnto you at the reuelation of Iesus Christ.

The Metaphrase.

Verse 8. Whom ha-
uing not seene yee
loue, in whom (though
now yee see him not)
yet beleeuing yee re-
ioyce with ioy vn-
speakable, and full of
glory.

Verse 9 Receiuing the
end of your faith,
euen the saluation of
your soules.

Verse 10. Of which
saluation the Pro-
phets haue inquired
and searched diligent-
ly, who prophesied
of the grace that
should come vnto
you.

Verse 11. Searching
what or what manner
of time the spirit of
Christ which was in
them did signifie,
when it testified be-
fore hand the suffer-
ings of Christ, and
the glory that should
follow.

or no. ¹ I will put you in minde of three infalli-
ble signes, that you are converted and shall goe
to heauen. 1. The first is your unfained affe-
ction to the Lord Iesus Christ, though yee neuer
yet saw him with your bodily eyes. 2. The
second is your continuall faith relying vpon him
alone for your reconciliation and saluation.
3. And the third is the wonderfull, matchlesse,
and vnutterable, and celestiaall ioy, that at some
times yee feelee in the presence of God in his or-
dinances.

And therefore yee neede make no doubt, but
beleue confidently, that God will reward your
trust in him, by giuing such an end to your
course, as that your soules shall be sure to bee
saued.

And that you may bee the more abundantly
confirmed in the former consolations, thinke of
the testimonie of the Prophets, that were men
extraordinarily raised vp of God, and did
prophecie of this great saluation, which is now
come to passe, and fulfilled in vs Christians;
and being appointed, and inspired of God to
foretell the singulay priuiledges of the Christi-
an Churches, they tooke marueilous paines a-
bout it, inquiring diligently by all the meanes
they could.

Studying to finde it out, if it were possible,
what, and what manner of time the Holy Ghost,
which was in them ment, when it made them
foretell both that the MESSIAS should suffer
so many things, and withall that after his suffer-
ring

The Metaphrase.

ring there should be wonderfull glorious times for the Church.

Now they were answered by reuelation, that they themselues must neuer see those glorious daies on earth: but that they were vsed only as Gods seruants to signifie to the Church, what should bee the estate of Christians after the su^{er}: of Christ; according also to the doctrine of the Apostles, who haue published the same things to you in the preaching of the gospell, being men inspired by the Holy Ghost from heauen, and assisted with the visible gifts of the Holy Ghost: and your happinesse is so great, that the Angells of heauen (like the Cherubins, that stood looking into the Arke) doe with singular admiration stand and wonder at, and search into the manifold wisdom of God in the happines, to which you are brought by Christ. And as you neede to bee comforted, so haue I thought it fit to exhort you, and first in things that are generall to you all, both concerning the matter of holinesse, and concerning the meanes of it.

There are three things you should labour after. 1. The first is the restraining and resisting of all lets of godlinesse, which within from corruption of nature are wont like long garments to hinder you in the labour and race of a holy life. 2. The second is the moderation of your selues, and that right temper in your hearts and liues, especially in the use of the outward things of this world. 3. The third is, the perfecting of

Verse 12. Vnto whom it was reuealed, that not vnto themselues, but vnto vs they did the things, which are now reported vnto you by them, which haue preached the gospell vnto you with the Holy Ghost sent downe from heauen, which things the Angells desire to looke into.

Verse 13. Wherefore gird vp the loynes of your minde: be sober, and hope to the end, for the grace that is to be brought vnto you at the reuelation of Iesus Christ.

The Metaphrase.

the assurance of your hope concerning the glory of heauen, which God hath giuen of his free grace; and shall be fully brought vpon you at the last day, when Christ shall be shewed in his glory to the world.

Verse 14. As obedient children, not fashioning your selues according to the former lusts in your ignorance,

Now there are six reasons, which may induce you to the care of a holy conversation intended in the former duties. 1. The first concernes the image of God: yee are the children of God, and therefore you should liue so, as becomes Gods children, and expresse in your carriage the resemblance of the nature of God, not giuing your selues ouer out of the liking of sinne to the seruice and obedience of any of those corruptions, which either your selues liued in before your calling, or are vsually found in such onely, as know not G O D.

Verse 15. But as he which hath called you is holy, so be yee holy in all manner of conversation.

But as God, who by the power of his word hath converted you, is holy; so should you strine with respect of all his commandements to resemble the praises of God in all your carriage, struing in euery duty to follow your patterne.

Verse 16. Because it is written, Be yee holy, for I am holy,

And the rather, because this hath been anciently required in the old Testament of Gods people, to propound vnto themselves the imitation of Gods holinesse, and to detest sinne, because they would not be unlike to God.

2. A second reason may be taken from the iudgments of God. For the time must certainly come, when God, whom we call a father, and call
upon

The Metaphrase.

upon as a father in this life, will summon vs before his Tribunall certainly, and speedily, and then no man shall escape, but shall be delt with without partiality, or any corrupt respect, according as mens workes haue beene either good or euill, and therefore it behoues vs, that are in this world but as sojourners for a time, to spend our daies in all carefullnesse, and godly feare.

3. A third reason may be taken from the consideration of our redemption, which hath many important motines in it: For it cannot be, but yee all know, that your misery by nature was so great, that yee could not be ransomed, if all the treasures of gold and siluer in the world had beene giuen for you; and when you were redeemed, a cheefe respect was had to the freeing of you from the viciousnesse of your conuersation, in which vainely yee spent your times, and which corruption in many things yee sucked in from the sinfull examples, and precepts, and ill education of your Parents, and ancestors.

But especially, if yee consider, what a matchles price was giuen for your ransom, euen the precious blood of Christ, who as a most absolute sacrifice for our sinnes, was without all fault of nature, or life, and so the full substance of all the ceremoniall sacrifices, and in particular was the true lambe without blemish, or spot, that makes attonement for the sinnes of the world.

Vers 17. And if yee call on the Father, who without respect of persons iudgeth according vnto euery mans worke, passe the time of your sojourning here in feare.

Vers 18. Forasmuch as yee know that yee were not redeemed with corruptible things, as silver and gold, from your vaine conuersation received by tradition from your fathers.

Vers 19. But with the precious blood of Christ, as of a lamb without blemish, and without spot.

The Metaphrase.

Verse 20. Who verily was fore ordained before the foundation of the world, but was manifest in these last times for you.

Verse 21. Who by him doe beleue in God, that raised him vp frō the dead, and gaue him glory, that your faith and hope might be in God.

Verse 22. Seeing you haue purified your soules in obeying the truth through the spirit vnto vnfeined loue of the brethren; see that yee loue one another with a pure heart feruently.

And the rather, if yee consider, that from all eternity God had ordained, that Christ should dye for you, and when the fullnesse of time came, that God was to reueale his Sonne, as the Sauour of the world, he shewed him in the flesh, and caused him to be preached vnto you, and for your sakes with farre more euidence and clearenesse, then in former ages.

To you, and for your sakes I say, that doe constantly put your trust in Gods mercy through his merits: that God, that to shew he was fully paid the uttermost farthing of our debts, came to the prison doore, and let him out, which he did, when he raised him from the dead; and besides exalted him to wonderfull glory, when he ascended vp into heauen, that so for the time to come you might beleue and trust vpon Gods goodnesse and fauour to you without all feare or doubting.

4. And the rather in the fourth place should you bee carefull of the former exhortation, if you consider your relation to the godly, to whom yee are brethren: For seeing that by the spirit of God your soules are purified from the leprosie of inward euills, by the holy course you haue held in cleansing your hearts of those euills, which might hinder your internall sanctification, in that obedience you yeeld to the truth of God: and inasmuch as the end of all this reformation was, that there might be a holy communion and affection without hypocrisie and dissembling among such as feare God, who are all the

The Metaphrase.

the children of one Father : therefore see to it by any meanes, that yee order your liues and hearts so, that you may loue one another both with ardent affection, and pure and sincere hearts, which you neuer doe, vnesse you girde vp the loynes of your mindes, and liue soberly, and be settled in the assurance, that yee shall altogether one day raigne in heauen.

5. And fiftly, the immortalitie of your soules should perswade with you : you were made new men, not as you were made men by a naturall propagation, but inspired with a life, that should neuer cease, hauing the seede of this eternall life cast into your hearts by the word of God, which in it selfe, and by effect in you, liueth and abideth for euer.

6. And lastly, if you consider the mortalitie of your bodies : All in a mans outward estate is but vaine and transitory, the bodies of all men are but as the grasse, which is to day, and to morrow is cut downe, and cast into the ouen : Man is quickly and suddenly gone, nor is the glory of mens outward estate better then their bodies. For all the riches, pleasures, &c. of this life, in which men glory most, they are but as the flower of grasse : His body withereth like the grasse, decaying in a short time, till hee haue nothing left but the very roote of life ; and as for his riches and pleasures, they like the flower fall of so, as they are neuer recovered againe, many times in this life, but alwaies in death.

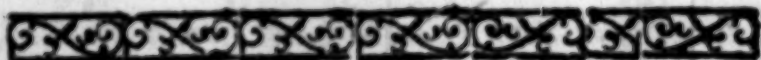
Verse 23. Being borne againe not of corruptible seed, but of incorruptible, by the word of God, which liueth and abideth for euer.

Verse 24. For all flesh is as grasse, and all the glory of man, as the flower of grasse : the grasse withereth, and the flower thereof falleth away.

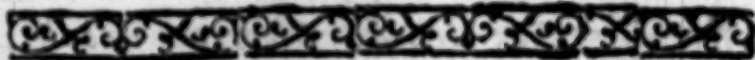
The Metaphrase.

Verse 25. But the word of the Lord endureth for euer; and this is the word, which by the Gospell is preached vnto you.

But on the other side; the word of God, vpon which men should set their hearts, continueth in the efficacie of it, in the sense of it, and in the fruit of it for euer; and that you may not be mistaken, this is that word of God, which is daily preached vnto you.



CERTAINE





CERTAINE OF

the chiefeſt and choiſeſt things
to be noted throughout the
whole BOOKE.

Seaſen ſorts of men tranſgreſſe about the matter of
callings. pag. 5

Man is a ſtranger in ſiue reſpects. 7

Fourteene things wherein we ſhould be like ſtrangers. 8

Of election. from what men are elect, and how the Elect
may bee knowne, with eight priuiledges of Gods elect.

P. 16.17

Diſtinctions about preſcience. 19

Six waies to know things. 20

The doctrine of Gods fore-knowledge ſerues for conſola-
tion twelue wayes. pag. 21. 22. and ſhould teach vs
ſeaſen things. 23. 24

Comforts that ariſe from the conſideration of this, that
God is our father, p. 26. and many inſtructions. 30. 31

Man ſaid to be holy three waies. 32

Of the ſanctification of the ſpirit of man, the neede of it,
and wherein it lyes: where of the clenſing of the ſpi-
rit, from what, and how; as alſo of the graces that
adorne the ſpirit. 34. 35. 36. 37. 38. 39

Six things in humbleneſſe of minde. 38

Eleuen

Certaine chiefe things obserued.

Eleuen things wherein a sanctified heart doth reioyce.	pag. 39
The heart adorned with eight graces.	39
The conscience adorned with nine things.	41
Six things to be obserued in our obedience.	44
The benefits which flow from the blood of Christ.	50
A great part of the 19 of Numbers interpreted, about the sprinkling of the blood of the red heifer.	53
Of the sprinkling at the Pascheouer.	59
Of the sprinkling at the ratification of the couenant.	60
Of the sprinkling mentioned Leuit. 16.	61
The order of the whole Epistle.	81
How God is the God of Christ, and how he is his Father; where of the eternall generation.	84.85
Of the mercy of God, both in the fountaine, and in the streames; and how mercy is not an occasion of liberty, and what mercy God shewes to the wicked.	93.94
Of the new birth, with the lets and signes of it.	94.95.
	96, 97
Of hope, and the difference betweene a dead hope, and a liuing hope in six things.	98, 99
Of the resurrection of Christ.	101.102.103
Our inheritance in heauen is incorruptible in 4 respects, undefiled in five respects, and withereth not in three respects.	106.107
Where heauen is, and that it is not enery where, and of the excellency of heauen aboue all other places.	112.113
A Christian kepe with a fivefold garrison.	115
Questions about the power of God.	117.118
Faith doth 10 things to further our preservation.	123
How many kinds of faith will not preserue vs.	125, 126
Difference betweene temporary faith and iustifying faith.	130

Certaine chiefe things obserued.

What we must doe to be saued.	131
Saluation prepared already fine waies.	132
How many waies saluation is hid, and to whom it is reuealed, and how.	134. 135
Of the last time, and about the day of iudgement diuers things.	138. 139
Nine waies by which it may appeare that a Christians life is a ioyfull li, e.	144
Nine waies of reioycing for Gods seruants.	145
What wee must doe to preserue the ioyes of God in our hearts.	147
How far forth a Christian may ioy in earthly things.	148
Rules and obseruations about sorrow in affliction.	149
Foure kindes of tentations.	151
Fine waies Sathan tempts men.	153
Thirteene degrees of temptation.	
How temptation may bee discerned from our owne corruption.	157
Comforts against tentations.	158
Twelue rules against tentations.	160
Six waies God tries man.	164
Seauen waies God tries man in affliction.	165
Comforts in our tryalls.	166
How we may shew our faith in affliction.	171
Seauen things should moue vs to rely vpon God in affliction.	172
Afflictions better then gold in diuers respects.	175
Grace better then gold in many respects.	175. 176
In six respects Christ is hid till his second comming.	181
Seauen signes of the loue of Christ in the sparkle, and 7 signes of the loue of Christ in the flame.	185. 186
What we must doe to get the loue of Christ, and to keepe	our

Certaine chiefe things obserued.

our selues in it when we haue it.	pag. 188
Six kinde of ioy, and three kinds of diabolicall ioyes.	190
Eight things by which the ioyes of the Holy Ghost may be discerned from all other ioyes.	187
Whether the ioyes of the Holy Ghost be felt of euery Christian.	192
What we must doe to get the ioyes of God.	193
What we must doe to preserue them.	194
Foure signes of a true perswasion of saluation.	196
What the soule is.	198
Such as haue the assurance of saluation should looke to eight things.	200
Eleuen prerogatiues of the Christian Church.	205
Foure things to be done that we faile not of the grace of God.	207
Foure sorts of men inquire about times.	214
What we must doe that God might answer vs.	220
Distinctions about reuelations: and of six sorts of reuelations vnder the Gospell.	223. 224
About traditions diuers things.	231
About the Gospell diuers things.	234. 235. 236. &c.
Eight things required in euery one that would haue part in the Gospell.	236
Of the Holy Ghost diuers things.	239. 240. 241
Many things about Angells.	248. 249. &c.
Fourteene internall lets of godlinesse.	262
Eight rules for girding vp the loynes of our minds.	264
Of sobriety in six things.	266
Rules about recreations and apparell.	268
Against drunkennesse.	270. 271
Five things in a perfect hope.	275
Nine waies to shew our hope.	276
	Fine

Certaine chiefe things obserued.

Five things to be done that we may attaine full assurance of hope.	pag. 277
In seauen things we should imitate Gods mercy in shewing mercy.	282
Of those that thinke they feele more hardnes of heart after assurance.	288
Our obedience must be like the obedience of children in six things.	289
Sorts of lusts hatefull after calling, and eight reasons to auoide them, p. 291. 292. and foure preseruatiues against them.	293
Seuen things in fashioning our selues to sinne.	293
Seuen signes of a presumptuous sinne.	294
Diuers things about ignorance.	294. 295. &c.
How ignorance in vnregenerate men differs from that in the godly.	299
Of the imitation of the holinesse of God.	300. 301
Diuers things about effectuall calling.	305. &c.
Distinctions about holinesse.	310
Helps to holinesse.	312
Twelue motiues to a holy conuersation.	313
Seuen things in the manner of our conuersation to be obserued.	315
About the day of iudgment at large.	321. 322. &c.
We are sojourners as the Israelites were in Egypt: many allusions from thence.	335
Of a conuersation with feare.	341
Of redemption many things.	343. &c. 353. 363
About a vaine conuersation diuers things.	354. 355
Five degrees of redemption frō a vaine conuersation.	356
Seuen signes of redemption frō a vaine conuersation.	357
Six waies of deriuing sinne.	359
	How

Certaine chiefe things obserued.

How many wayes children are infected by the traditions of their fathers.	pag. 359
Seauen rules for Parents in ordering their children.	361
About the blood of Christ.	368. 370. 371
Christ like a lambe in six things.	372
Of the ceremoniall lambs, with their signification.	373
Of Gods statute-bookes diuers things. pag. 377.	and of 380. &c.
Christ manifested fve waies.	385
Five things concerning faith.	391. &c.
Seauen rules for the daily vse of faith.	400
The glory giuen to Christ after his resurrection in eight things.	403
Of faith and hope diuers things.	405. &c.
Ten things that assault faith.	407
A large explication of the ceremoniall law about the clen- sing of the Leper, as it concernes the sanctification of a sinner.	413. &c.
Eight things to be done to get a cleane heart.	440
Eight things for the discouery of Hipocrites.	444
How men may know their obedience is right.	445
In eight things the spirit worketh our obedience.	446
Nine signes of unfained loue.	452
Of puritie of heart.	454. &c.
Seauen signes of feruent loue, and nine causes of the want of it.	457
Of the new birth and immortalitie.	460. &c.
Eight things in hearing the word as the word of God, with other things about the word.	476
Of mans mortalitie of the body at large.	483. &c.

FINIS.



AN
EXPOSITION
of the first Epistle generall
of PETER.

CHAP. I. verses 1, 2.

1. *Peter an Apostle of Iesus Christ, to the strangers, that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.*
2. *Elect according to the foreknowledge of God the Father unto sanctification of the spirit through obedience, and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied unto you.*



HE purpose of the Apostle in this Epistle is to confirme the Christians, to whom he writes, in the faith, and to assure them, that it was the true grace of God; they had received, and to perswade them to all possible care of sinceritie of life, becoming the Gospell, and to constancie in tryalls.

B

The

The scope of
the Epistle.

The parts of
the Epistle.

The Epistle stands of three parts : 1. The salutation, Chap. 1. ver. 1, 2. 2. The body of the Epistle, ch: 1. v. 3. to ch: 5. v. 12. 3. The Epilogue or conclusion, ch: 5. v. 12. to the end.

The parts of
the salutation.

These two verses then containe the salutation : where obserue, 1. The person saluting : 2. The persons saluted : 3. and the manner of the salutation it selfe. 1. The person saluting is described, 1. By his name, *Peter* : 2. By his office, *an Apostle* : 3. By the author of his calling, *Iesus Christ*. 2. The persons saluted are described, both by their outward estate, and by their spirituall estate. For their outward estate, note both, what it was, and where it was : they were *strangers of dispersion*, and that through *Pontus, Asia, &c.* For their spirituall estate ; they are *Gods Elect*, and their election is amplified : 1. By the foundation of it, which is *Gods fore-knowledge* : 2. By the meanes of execution of it, which is the *sanctification of the spirit* : 3. By the end, which is twofold : 1. *obedience of life* : 2. remission of sinnes by the *sprinkling of the blood of Christ*. 3. The forme or manner of the salutation is in the end of the second verse.

Who Peter
was.

a Matth. 4. 15.

b Mark. 3. 16.

Peter] This Apostle was by Nation of Galile, borne in the towne of Bethsaida : His fathers name was *Iona*, or *Iohn* a fisherman : He was the brother of *Andrew*, who (as they were fishing at the sea of Galilee) of a fisherman was made a *fisher of men*^a : His name at his Circumcision was *Simon*, and this name of *Peter* was giuen him by his Sauour^b. It signifieth a stone, a rock, perhaps it was giuen him for his confession, and acknowledgment.

knowledgment of *Christ the rock* ^a, vpon which the Church was built: Hee was called by our Sauiour *Cephas* ^d, which in the Chaldean tongue is of the same signification. The Siriack version sets the title of the Epistle thus: The epistle of *Peter Simon Cephas*. This is he, that was euer accounted a *Prince* amongst the *Apostles*, taught in the mysteries of the kingdome of heauen by the voice of the Sonne of God himselfe before his death: This is he, to whom the Lord after his resurrection three times said: *Simon thou sonne of Ionah, louest thou mee? feede my sheepe, feede my lambes*. It is storied of him, that in one day he converted 3000 soules: Hee cured *Aeneas* of the palsey: raised *Dorcas* to life, first preached to the Gentiles being instructed by a signe from heauen, and baptized *Cornelius* with his houlhold; He was by agreement appointed to be the *Apostle of the Circumcision* ^e.

Apostle] Peter had a threefold call from Christ. 1. To the Discipleship ^f. 2. To the Apostleship ^g. 3. and then to the Apostleship ^h againe, hauing fallen from his former call, by his threefold deniall of Christ.

An *Apostle* was the highest office in the Church. The Apostle *Eph. 4.* reckons the callings of the Ministerie; some were extraordinary: viz: *Apostles, Prophets, Euangelists*: some were ordinarie, viz: the *Pastors* and *Docters*.

His mentioning of his Apostleship here shewes three things: 1. *Authoritie*. 2. *Modestie*. 3. *Consent*.

c 1 Cor. 10. 1.

d Ioh. 1. 42.

e Gal. 2.

f Matth. 4.

Ioh. 1.

g Mark. 3.

h Ioh. 31.

1. His authoritie must needs be great, seeing he was the *Orator, Legate, Embassadour of Iesus Christ*, which should perswade these, to whom he wrote to receiue his doctrine with all reuerence, and care; and not them onely, but vs also, for whom it is left vpon record, so as what is here forbidden wee should take heed of, and what is commanded wee should receiue as the words of Christ: we should take heed, we *fashion not our selues after the lusts of our former ignorance*, vers. 14. and not dare to liue in *malice, deceit, hypocrisie, &c.* ch. 2. 1. or yeeld to the *fleshly lusts, that fight against our soules*, chap: 2. 12. or to be offensive, or disobedient in our particular callings, ch: 2. & 3. or to *revenge our selues*, ch: 3. 8, 9: or to liue after the *wills of men*: or to *walke in the sinnes of the Gentiles*, such as are mentioned, ch: 4. 3, 4. and so of the rest.

2. His modestie appeares in this, that he seekes not principalitie or *Primacie*.

3. And his consent, in that he professeth hereby to bring no other doctrine, then that the rest of the Apostles did. For being in the same office with them, he brings the same words of Christ also.

Of Iesus Christ] Here he shewes, who put him into this office, and Apostleship, euen he, that was *prime of Pastors, head of all principalitie and power: The vncreate and eternall wisdom of the Father: The image of the invisible God: The first borne of euery creature: The great Messias: The promised seed: The sonne of Dauid: The Lord our righteousnes: The shepheard and bishop of our soules.*

i 1. Pet. 2. vlt.

He is called Iesus a Sauour, an Hebrew name,

to

to intimate the interest of the Iewes, and *Christ* annointed, a Greeke name, to intimate the interest of the Gentiles: the ioyning of both together, note that he is a perfect Mediator without respect of persons for the elect both of Iewes, & Gentiles. It is a matter of great weight in the condition of life, wee liue in, to haue, and to be able to shew a good warrant, and sound calling therevnto: For the knowledge of our calling from God may both incourage vs, and support vs: incourage vs to doe the worke required, as in this case of preaching: *Woe vnto vs, if we preach not the Gospell* when wee are sent of God: support vs against all the troubles, that may befall vs in our Callings for the doing of our duties.

Seven sorts of men transgresse about this matter of calling.

Seven sorts of men transgress about their Callings.

1. Such as runne into callings, before God send them: as many Ministers doe.
2. Such as liue by such meanes, as God calls them from, as they doe, that liue by vsury, lottery, oppression, deceit, &c.
3. Such, as doe the workes of a lawfull calling at an vnlawfull time, or on the Sabbath.
4. Such, as abide not in their callings^k.
5. Such, as meddle with many Callings, or Vocations, being called but to one.
6. Such, as liue without a calling^l.
7. Such, as are slothfull to execute the calling, God hath set them in: If *Christ* make *Peter* his Apostle, or if *Peter* be *Christ*s Apostle, he must go and speake in his name.

k 1 Cor: 7.

l 2 Theſ: 3.

Thus of the person saluting.

The persons saluted are first described by their outward estate:

The strangers, that dwell here and there.

There are three opinions about these strangers, who they should be: 1. Some thinke they were the *provinciall Jewes*, who were scattered into these parts, and converted to the faith of *Christ* by *Paul* and *Silas*, and because *Silvanus* (which is *Silas*) was about to returne to visit these Churches, therefore *Peter* writes by him: *Hierome* thinks, they were converted by *Peter* himselfe, who had preached vnto them, when he was Bishop of *Antiochia*. In the sixt of the *Acts*, there are two sorts of *Jewes*, viz: ^m *Grecians*, and *Hebrewes*: The *Grecians* were such *Jewes*, as were scattered abroad: The *Hebrewes* were such, as kept their owne state, and remoued not. There are two reasons alledged, why these *provinciall Jewes* should be meant: 1. Because they are not simply called strangers, but *strangers of the dispersion*, which should note such *Jewes*, as were driuen thither either of old, or by the persecution about *Stephen*, or at other times after. 2. Because it was agreed, that *Peter* should be the Apostle of the Circumcision.

Others thinke, they were *Gentiles* converted to the *Jewish Religion*, and so they take *strangers* and *Profelites* to be all one; and to such *Peter* preached *Act: 2.* and converted many of them, and they thinke he writes to them now.

Others thinke, that this *Epistle* is so written to
the

supra dicitur
dicitur per
Aduens disper-
sionis.

Lxxv.

in i. m. a. r. c. v. y.

Beda:
Gloss:
Heming:

the Iewes, as it is intended also for those elect Gentiles in those parts, because he saith chap: 2. 10. that these people were not in times past a people, nor under mercy, but now were the people of God, and had obtained mercy: which words doe not so fitly agree to the Iewes, and so all the Elect of God are strangers in this world, and so the word is evidently vsed, ch: 2. 12. and I thinke it is to be taken in this last sense.

Strangers] Man may be said to be a stranger in five respects.

1. In respect of absence from his naturall friends, and his native soile: so *Abraham* was a stranger in Canaan.

2. In respect of the want of Gods fauour and grace, so wicked men are *strangers from the covenants of promise, from the Common-wealth of Israel, and from the life of God* °.

3. In respect of the contempt of the world: so Gods children, when they begin to feare God, the world accounts them *as strangers*, & auoids them: so *David* was a *stranger to his brethren & kinred* °.

4. Some make themselues strangers by a willfull retyring, and discontentment for crosses that befall them ^p.

5. In respect of absence from the heauenly Canaan, and the troublesome condition in this world, and so all Godseleect are strangers.

Gods elect then are strangers in this world: this point is abundantly confirmed in these places: *Gen: 47.9. 1 Chr: 28.15. Psal: 39.13. Heb: 11.12, 13. & 13.14, 15.*

Arct.

Man is a stranger in five respects.

n Eph. 2. 12.
& 4. 17.

o Psal: 69. 8

p 1 Pet: 4. 12.

Doctrin.

Uses.

14 Things
wherein wee
should be like
strangers.

And it may teach vs many excellent things for the ordering of our carriage both in our selues, and toward others.

There are 12 things, which may be gathered out of this metaphoricall rearme, to teach vs (with much life) by the comparisons may be taken from thence: Or there be 14 things, wherein we should be like to strangers.

1. A stranger is vnacquainted, and hath little to doe, but with his iourney: so while we are in this world, we should thinke chiefly on our iourney, and keepe our selues estranged from the world, dissoluing our sinfull acquaintance, and keeping our hearts from the cares of life.

2. A stranger useth to be much affected with lesse courtesies in a strange place, *Ruth 2. 10.* so should we be thankfull to God for any kindnesse in this world: it is enough it shall goe well with vs in heauen, we should say with David, *who am I, and what is my people, that we should &c. for all things come of thee?* Now therefore our God wee thanke thee, and praise thy glorious name: for we are strangers before thee, and sojourners, as were all our fathers: our daies on earth are as a shadow, and there is no abiding, 1 Chron: 29. 14, 15.

3. A stranger is wont to be glad of any good company, that will go with him, though it were but a part of the way: How should we then with all ioy, and dearenesse intertaine Gods seruants into our inward and perpetuall society? These are they will goe with vs to heauen.

4. A stranger will bee carefull to inquire his way,

way, feares to misse it, seekes best directions, and that euery day, yea and at euery turning: It will not serue his turne once, or twise, or seldome in his iourney to take generall directions: yea he is glad to aske of any body, euen children, when he is out of his way, or doth but feare it, or is in danger of it: And shall not this teach vs to make more conscience of asking the way to heauen? how should we goe to God to seeke a way of him? *yea going and weeping we should goe, and aske the way with our faces thitherward*, Ier: 51. 4. Ezra 8. 22. How should we be glad of guides, and make our selues also *equall to them of the lower sort*, that by conference, and all good helps from Ministers, and godly people we might receiue daily directions? It is a horrible plague to haue a heart, that is not willing and forward to aske questions about the way to be saved, and intolerable pride not to make vse of any that can giue vs counsell. O the incredible stupiditie of our spirits! we that cannot trauaile in a road-way, that perhaps wee haue gone before, without euery houres questions, yet thinke our selues wise enough to finde the way to heauen with little, or no directions.

5. A stranger lookes not for great things for himselfe, he doth not seeke honors, and offices, and possessions in the Citty he trauels through: his care is onely for necessities for his iourney. And are not we strangers on earth, and is it now a time for vs to take vp our dwellings here, and to *seeke great things for our selues* in this world? Ier: 46. 5. a stranger neuer pleads any priuiledge in the place he

he comes to: and this was the ancient minde of the godly Patriarks, they quitted all claimes, and *confessed plainly, they were but pilgrims, and embraced the promises* as their portion, and so set vp their rest in their hopes, *Heb: 11.3.*

6. A stranger can endure wrongs: He staies not his journey to turne againe to euery dogge, that barks at him, nor to seeke reuenge for euery indignitie: He lets not his journey for euery showre of raine, and should it not be thus with vs? Why do wee feare reproch? what stand wee still at euery slander? why busie we our heads for proiects of reuenge? or our hearts with indignation at euery currish caitiff, or dogged *Doeg*, that will *falsely accuse our good conversation in Christ*? When will we come to our iourneyes end, if we euery day trouble our selues with the indignities we receiue in this strange world? let the currs barke, ride thou on, and minde thy way. What if thy crosses fall like raine? ride on, it is but a shower, it will be ouer.

7. A stranger or traueller, so thinks of his trauaile in the day, that he lookes for rest at night, and so takes his rest at night, as he resolues to trauaile againe in the morning: so should we be minded: In prosperitie to provide for aduersitie, and in aduersitie to hope for prosperitie againe, as assured, that man abideth in no certaine stay here.

8. A stranger neuer measures his owne worth, by what he findes in the way, but by what he shall possesse when he comes home: so should a Christian doe, he should liue by faith, and not by sight: It matters not, what the world thinkes of him, his

his greatnes is in the kingdome of heauen.

9. A stranger will be glad to send home vpon any opportunitie, and to get any friend to prouide for him against he come: should not wee then be glad of any opportunities to send home to heauen by our prayers, and to beseech Christ (our friend, Ioh: 15. 15.) to prouide our place for vs, who is ready with all willingnes to doe all our busines in heauen for vs?

10. A stranger is vnskillfull in the language of the seuerall people, where he comes, only cunning in his owne language: So it should bee with vs, though wee finde in one place the ambitious man telling of his honors, offices, liuings; and in another place the couetous man telling of his barnes, wares, bargaines; and in another place the voluptuous man telling of his dogges, sports, whores; and in another place the wrathfull man, telling of his aduersarie, wrongs, reuenge, &c: yet we should keepe vs to the language of Canaan, and speake as *becomes the oracles of God*, and the gifts God hath made vs stewards of.

11. A stranger is cautelous and wary, he lookes to his words, and behauiour: So should a Christian be circumspect, and get the wisdom of a serpent with the innocency of a doue, hee should not be curious, nor inquisitiue, but *studie to be quiet, and meddle with his owne busines*, Phil: 2. 14, 15.

12. A stranger strives to ride on merrily, and to weare out the tediousnes of the way with singing sweet songs to himselfe: So should wee: *our songs should be of the statutes of God in the house* of

of our pilgrimage, Psalm: 119. 34.

13. A stranger, if by ignorance or passion hee haue brought restraint, or bonds vpon himselfe, hee will vse all possible intreaties, and meanes to get himselfe loose againe, that hee may goe on in his iourney homewards: so should we, if by sinne we haue brought restraint vpon our selues, wee should neuer be quiet, but powre out our teares & prayers vnto God, and vrge him to be good vnto vs euen for this reason, as *David* doth: *Pf.* 39. 12, 13.

14. A stranger specially hath his minde still running vpon his home, his thoughts, desires, longings, wilhes, and all for his iourneyes end: So should it be with a Christian, his *conuersation* should be in *heaven*, and our affections continually running after God, and heavenly things, *Phil.* 3. 20. *Heb.* 11. 12, 13, 14, &c. & 13. 14, 15.

This also should teach vs, seeing Gods children are strangers in this world, to vse Gods pilgrims with all honor and kindnes: let them be as *princes of God* amongst vs, though they be now far from home, yet they are noble persons, they are Gods heires, learne of the very *Hittites*, *Gen.* 23. 4. 6.

This doctrine may also serue for great reproofe not onely to wicked men, who like cursed *Edomites*, *Hab.* 12. abuse Gods *Israel* in their iourney: but also for many, that are in *Israel*, yea of *Israel*, for their worldlinesse and continuall plodding cares about the things of this life, miserably forgetting, that they are but strangers, and this world is but an *Inne*: *Pf.* 39. 5, 6. *Eccles.* 7. 1, 2.

Lastly, we should gather consolations to comfort

fort vs in our trauaile to heauen; certainly the Lord hath a great care of his pilgrims, he keepeth the strangers, *Pf: 146. 9.* If God command men to vse strangers well, and not to wrong them, *Exod: 22. 21:* or vex them, *Leuit: 19. 33:* but loue them, *Deut: 10. 19:* how much more will God himselfe haue mercy on his banished, and pittie his weary seruants in their trauaile. What though the way bee long, and labour great, and dangerous: yet thinke of two things: 1. That Christ will bee the guide of the way, and neuer leaue thee, nor forsake thee: 2. How great thy happinesse shall be, when thou art come home to that heauenly *Canaan*, that glorious new *Hierusalem*, the Citie of the great King, when God shall wipe away all teares from thine eyes, and giue thee a thousand-fold for all thy trauaile.

Dispersed here and there] If we vnderstand this of the Iewes: It shewes the malice of wicked men: if they may haue their wills, they will neuer be quiet, till they driue the godly from them.

If we vnderstand it of the Elect in generall, it teacheth vs:

1. That Gods children may bee driuen from their natiue dwelling, God doth not alwaies build them a house in their owne land.

2. That the Church of God is not tyed to any one place, neither to *Rome*, nor to *Ierusalem*.

3. That the godly are thin set: It is rare to find true godly men, they dwell here and there.

4. That the Church hath not alwaies an externall glory to commend it: It consists sometimes
of

of a few scattered persons, that live stragling here and there.

5. That there may be a great inward beauty vnder a despised condition: These dispersed ones are glorious creatures, sanctified in their spirits vnder the abundant mercies of God, that haue lively hope through the sprinkling of the blood of *Iesus*, such as shall haue an immortall inheritance.

6. That there may be excellent order in appearing confusion: One might thinke the husbandmen spoyled their corne, when they scatter it abroad the ground: and yet we know, it is better so, then when it is in the barne all on a heape: so is it with the godly.

Quest. If any aske, what good can come of this disperſion of the godly?

Ans. I answer: First by this meanes they carry the light of the truth all abroad the world: 2. By this meanes, they preserue the whole earth. For they are the worlds guard: they beare vp heauen as it were: were it not for these the world would be destroyed: and by their dispersion they binde Gods hands, as it were, from the places, wherein they are, and keepe off his fierce iudgements; and besides it is good for the godly themselues to be a sunder thus: It quickens them to prayer: It makes them loue and long one for another more: It prepares them for heauen: It traines them vp in spirituall soldiery, when they see they must fight alone: All the riches of a Christian is his armour, and he hath nothing, but what he gets by wraſtling and fighting.

The good that comes by the disperſion of the godly.

Pontus,

Pontus, Galatia, Bithynia.

For the *Geography* of these places: Some thinke they all belong to *Pontus*: Hence some of the Fathers cite this Epistle by this title: *Epistola Petri ad Ponticos*^q. Some say, they were called by one name of *Antiochia*^r: Others say, they are all in *Asia minor*: It is certaine, they are all in *Greece*^r.

Two things may be obserued from hence.

1. That Christians, though scattered here and there, yet they haue one God, one faith, one Lord Iesus Christ: the doctrine wee see is common to them all.

2. That vnthankfulnesse and contempt of the Gospell, and sinfull liuing may ruinate famous Churches. Where are the Churches, that then were in those places? Oh how hath the Turkish furie swallowed vp almost all amongst them? If we continue in sinne, may not our sinne set, as well as theirs?

Hitherto of their outward estate. Their spirituall estate in generall is comprehended in their election.

Elect.]

There is a fourefold election.

1. There is a *generall election* of a Nation, or Citie, singled out to the benefit of Gods generall couenant: and so *Israel* was *Elect*^r.

2. There is an *Election to saluation*, which is the eternall predestination of God appointing certaine men to be vessels of mercy, and to enioy the glory of heauen^u.

3. There is an *Election to sanctification*, which

is

q *Tertull:*
Cyp:
Cassiod.
r *Brza.*
Heming:
f *Beda.*
Gloss:

A fourefold
Election.

r *Deut* 4. 37.

u *Eph* 1. 4, 5.

* Joh: 15. 19.

x Joh: 6 70.

From what
they are elected

How they may
be knowne.

y Deut: 7. 7.

z 1 Cor: 1. 17.

Jam: 2. 5.

a 1 Sam: 16. 7.

b Mat: 10. 16.

is performed in time by the power of the Gospell, separating the fore-ordained from the masse of forlorne men vnto holinesse of life*: This is nothing else, but effectuell vocation.

4. There is an *Election* to the administration of some office, as to the *Apostleship* *.

Election imports a singling of a man from something, that is vile and miserable; and so the godly are elect from the masse of condemned men in *Adam*, and from vnder the power of *Sathan*, and the kingdome of darknes: from the first death: from the company of euill men: from the tyrannie of sinnes of all sorts: from the rigor and curse of the law, and eternall condemnation.

These *Elect men* are not to be knowne by their numbers *, wit, wealth, nobilitie *, beauty, personage *, nor by their presence, paines, or prioritie in Gods vineyard *: but they are to bee knowne both by their birth, and by their life: By their birth, and so they may be knowne, for they are borne of God, borne by promise, borne againe: they are then called and conuerted of God, *Rom: 8. 30.* By their life, they may be knowne, for they depart from iniquitie, and call upon the name of the Lord, *2 Tim: 2. 19.* they are fruitfull in well-doing, and their fruits remaine, *Ioh: 15. 16:* they are holy and vnrebukable, *Eph: 1. 4:* they beare the image of the Sonne of God both in holinesse, and sufferings: for holines, *Rom: 8. 29.* They abound in faith, vertue, godlines, knowledge, temperance, patience, brotherly loue, and kindnes, *2 Pet: 1. 5: 6. 10.*

These *Elect men* haue admirable felicities, and priui-

priviledges aboue all the men in the world: For

1. They haue most deare *acceptation* with God, in his *beloued*, Eph: 1.5: they are *his delight*, Psal: 132.13: his *chiefe treasure*, Ps: 135.4: his *peculiar people*, Deut: 7.6. & 26.18.

2. They are *adopted* to bee the children, and heires of God in Christ, Eph: 1.4.

3. They haue the *pleasures of Gods house*, Ps: 65.4, 5.

4. In aduersitie they are sure of *countenance*, Esay 41.8, 9: *Protection*, v: 10: the *auenging* of their wrongs, Esay 41.11, 12. Luk. 18.8. *deline-rance* and *victory*, Zach: 1.17. 20.21.

5. The non-suting of all actions, and *accusati-ons* in heaven against them, Rom: 8.35.

6. They are made the *friends of God*, and from thence haue *audience* in all sutes, and *communication of the secrets of God*, Ioh: 15.15, 16. Deut: 4.7.37.

7. They are assured of *presernation to the end*, Matth: 24.

8. They shall obtaine *glory in Iesus Christ*, being *chosen to saluation*, 2 Thess: 2.13, 14, 15.

Hence wee may informe our selues: 1. That there is a choice: God did not driue in whole Nations, Cities, Townes, &c, but a certaine number of them. 2. That the doctrine of *Election* may be taught: It is true, that it is in some respects strong meat, and hath in some things an *Abyssus*.

It should also inflame in euery one of vs, both praises, and prayers to God, that he would aboue all things *remember vs with the fauour of his people*, and *comfort vs with the ioy of his chosen*, and aboue

C

all

8 Priviledges
of Gods cho-
sen.

Vses.

c Psal 135.4

all care, to care to *make our calling and election sure*,
 2 Pet: 1. 10. What shall it profit a man to be sure
 of his house, money, lands, &c. and not to be sure
 of the salvation of his soule? *Know yee not that*
Christ Iesus is in you, except you bee reprobates?
 2. Cor: 13. 5.

Such as finde by the signes, their *Election*, should
 abound in all possible thankfulnes to God, 2 Thess.
 2. 13. &c.

Further, hath God chosen vs, and shall wee not
 liue like Gods *Elect*? It should teach vs to inde-
 uour to shew by our works, that we are chosen of
 God, separating our selues from the wicked, and
 holding forth the light of the truth in all vnrebu-
 kablenes of holy conversation, not being discour-
 aged with ill entertainment in the world, *Dent: 10.*
12. 10 18. & 14. 1. & 26. 16. &c. Eph: 1. 5. & 2. 10.
Ioh: 15. 18, 19, 20. &c.

Finally, we should hence learne not to be asha-
 med of Gods *Elect*, but choose vnto vs, whom
 God hath chosen to him: choose them, I say, both
 to honor them, and to sort with them, and to coun-
 tenance them, and defend them. Ministers should
 acknowledge these in their teaching, and great men
 in conuersing.

This also may be a doctrine of singular terror
 to wicked men, that will not bee gathered and
 call'd by the meanes of saluation, *Esay 66. 4, 5.*
 If it be such a felicitie to be chosen of God, what
 miserie is it then to be reiected of God for euer?
 If such a vexation to be disgraced and scorned of
 great men, what is it then to be reiected of the
 great

great God? and this is the more wofull, if the fore-runner of the full declaration of it be vpon men, I meane a *spirit of slumber*, Rom: 11. 7. 10.

And thus of *Election*.

This *Election* is first amplified by the ground of it, which is the fore-knowledge of God.

According to fore-knowledge.]

Prasceience or *fore-knowledge* in God is considered more largely, or more strictly: more largely, and so it notes the whole act of *praordination*: so in the 20 verse of this chapter, it is rendred *ordained*: more strictly and properly, for the knowledge of God, *præceding* in order the appointment to the end, and thus it is taken two waies: For there is a *prasceience*, they call in schooles *absolute*, by which God from eternitie doth know all things simply and absolutely: so the word is vsed, 2 *Pet*: 3. 17: There is also a *prasceience*, they call *speciall*, by which God not onely knoweth the Elect, as he *knoweth* other things, but *acknowledgeth* them for his, and loues them aboue all others, and this is called the *knowledge of approbation*. Rom: 8. 27. & 11. 2.

In the first sense there is difference betweene *Fore-knowledge*, *Providence*, and *Predestination*: *Prasceience* reacheth to all things, to be done either by God, or any other, and so to sinnes: *Providence* reacheth to all, that God would doe: *Predestination* only to the counsell of God about reasonable creatures.

Quest. If any aske after what manner God view's things, or lookes vpon them, or knowes them?

C 2

Ans.

Distinctions
about præ-
science.

Prasceientia
1. *absoluta*.
2. *specialis &*
approbationis.

How God
knowes things.

Ans: I answer : that we are not able to expresse the manner of diuine knowledge, vnlesse it be by way of *negation*, that is, by denying to God those wayes of knowledge, which are in the creatures, and note imperfection: For God doth not know things

1. By sense, as by hearing, seeing, tasting, &c: For these things are in God onely by an *Anthropopathy*, or *Metaphore*.

2. By opinion or coniecture: For that knowledge is neither certaine, nor euident, and therefore cannot be in God.

3. By faith: For God knowes nothing by relation, or report of others. Besides, though faith be a certaine knowledg, yet it is not euident. *Heb. 11. 1.*

4. By Arte: For God doth not know things by defining, diuiding, compounding, or reasoning.

5. Successiuelly: For God knowes all things in one view, and not one after another.

6. Nor lastly by Images, but by his essence, by a way more excellent aboue all Men or Angells, by a knowledge most true, certaine, euident, and perfect.

In this fore-knowledge of God is as in a booke recorded the persons, birth, qualities, and deaths of euery man, *Psal: 139. 16*: and the deeds of all men, according to which they must be iudged.

The speciall fore-knowledge of God lookes vpon the Elect onely, and is ioyned with an infinite *loving* and delight in them, *Rom: 8. 27.* & *11. 2.* *2 Tim. 2. 19.* *Exod. 33. vlt.* This is called the *Lambs looke of life*, and the *writing of the house of Israel*,
Esay

Esay 4. 4. Reuel. 20. 12. Phil: 4. 3. Dan: 12. 1.
Ezech: 13. 9.

The Vses follow.

1. For information: Wee haue here a sea of contemplation, that the heart of man can neuer be able to conceiue of. How great cause had the Apostle to cry out as he did, *O the depths of the wisdom of God!* so David Ps: 114. 24. Ro: 11. 29. Secondly, this may shew vs, that men cannot possibly be iust before God, seeing the knowledge of God is so excellent and infinite, *Iob 9. 2, 3.*

2. The doctrine of this infinite and eternall knowledge, or fore-knowledge of God, is vsed in diuers scriptures for singular consolation in diuers distresses: as

1. Against the malicious practises of euill men, that set themselues against the godly. They shall not preuaile, though they thinke the Lord doth not see: yet they shall one day know, that *he that made the eye doth see, and he that gaue man vnderstanding will correct*: and for the godly in the meane time this may comfort them, that *all the haire of their head are numbred*: Psal: 94. 1. to 12. Matth: 24.

2. Against the errors, & spirituall frauds, and deceits of men: *The deceiuer and the decciued are with the Lord*, Iob 12. 13. 16: and therefore it is not possible, that the *Elect* should be finally deceiued. Matth: 24.

3. Against our owne cares, and doubtfulness vnder the afflictions, and troubles of this life: Doth our *heauenly Father know what wee stand in* neede

Vses.

How the fore-knowledge of God may comfort vs in diuers distresses.

neede of? Matth: 6.33. doth not knowledge also extend to the number, times, places, and measure of our crosses? and not our persons onely, but our banishment, seares, &c, are in his booke. Ps: 56.9.

4. Against our vnbeleefe and distrust of Gods loue, and fauourable acceptance of vs; *His eye hath beene euer, is, and will be upon the righteous:* Psal. 34. 16.

5. Against the feare of falling away: Is not the foundation of God sure? *Hath it not this seale, hee knoweth who are his?* 2 Tim: 2. 19.

6. Against the spirituall distresses, and diseases of our soules: Hee hath experience and skill to *heale the broken hearted*, and this is a great addition to our comfort, he knowes our desires in all the afflictions of our spirits, Ps: 147. 5.

7. Against the troubles of our priuate Calling: Thus God comforted, and encouraged Jeremy: *Before I formed thee in the belly, I know thee; and before thou camest out of the wombe, I ordained thee a Prophet to the Nations, &c.* Ier: 1. 5, 6, 7.

8. Against the weaknesse of our faith in things promised, and are not yet performed: In respect of this fore-knowledge, he *calls things, that yet are not, as if they were.* Rom: 4. 17.

9. Against the doubt of audience, and successe in prayer: and the Lord said vnto Moses, *I will doe this thing also, that thou hast spoken. For thou hast found grace in my sight, and I know thee by name:* Exod: 33. 17.

10. Against the feare of Gods wrath, and forsaking of man, when he enters into iudgement: *The Lord*

Lord will not cast off the people, whom he knew before.
 Pl. 94. 12. to 17. Rom. 11. 2. & 8. 29.

11. Against the contempt of the world, and the censures of the wicked, and all their slanders and indignities: The *Lord knowes vs*, and our desires, and indeuours, God knowes our hearts, and our innocencie, whatsoeuer the world say or thinke of vs: It matters not what the prisoner saith, if the Iudge acquite vs: If God know vs, it is no matter, whether the world do, or no.

12. Lastly, How can it be but well with the righteous, whom not onely a God loues, but with such a lasting and preuenting loue, when hee cares for them, and takes order so long before.

3. Thirdly, the doctrine of Gods fore-knowledge may teach vs:

1. To feare God, and forsake sinne, and not to dally with disobedience, seeing all *is naked and manifest before him*, with whom we haue to deale, Heb: 4. 13: and wee may be the surer of it, seeing his very word can tell vs of our thoughts, and the *secret intent of our hearts*, v. 12.

2. To trust vpon God, and rely vpon him in all estates, seeing there is nothing but he knowes it, and hath considered of it long since.

3. It should inflame vs to piety, seeing no good can be done, but he will know it, though it be done neuer so secretly: It should make euen *holy thoughts precious*, and deare to vs, and it should make vs abhorre *hypocrisie*, seeing it is so vaine, and God seeth so euidently through vs, at all times, and in all actions. Ps: 139. 17. 1 Thess: 5. 8, 9.

4. It should quicken vs to the meditation and care of our assurance of our eternall saluation: God hath delighted himselfe to foresee it from eternitie, and shall not we fore-know, and fore-meditate of our owne glory?

5. *Paul* vseth this as a reason, why we should helpe and incourage Christians, and doe all the good we can for them. For their *names are in the booke of life*. Phil. 4.3. &c.

6. When we are to choose men for any Calling, we should learne of God to *know before*, and those we see to be wicked, we should neuer *Elect*: custome, riches, friends, intreaty, kinred, &c, should neuer preuaile with vs.

7. It shewes vs, how we should loue one another, wee should imitate God, no time should weare out our affection, God is not *saddened* with loue, though he set his affections vpon vs before the beginning of the world was.

4. This doctrine of Gods eternall knowledge is, terrible for wicked men, and that in foure respects:

1. Against the conceit of their owne parts, and praises, *Iob 11.11*. If God should set in order before thee, what he knowes by thee, thou wouldst appeare more vgly then any Leper.

2. Against their perswasion of secrecy in their sinnes, as these places tell them: *Psal: 90.8.* & *139.1.11. to 16.* *Ier: 17.9,10,11*: yea this doctrine tells them, that God hath had time enough to know them, hee hath obserued them from eternitie.

3. Against their perswasion of impunitie, they thinke

thinke, they shall escape punishment for their sins, but they are deceiued, as is at large shewed, *Psal: 94. 1. to 11. & 139. 8, 9. Reuel. 2. 23.*

4. Lastly, woe to the man, whom the Lord doth not acknowledge by his word, spirit, and children in this world: This imports, that he shall not be knowne in the day of Christ: oh how woe-full will that sentence be, when he shall say, *away from me yee workers of iniquitie, I know you not: Matth: 7. 27.*

Hitherto of the foundation: The founder follows, who is described, by what he is himselfe, viz: *God: and what he is to vs, viz: a Father.*

Of God.]

To be elect and knowne before others is a great benefit: but to be chosen of that dreadfull and immortall being, and that when nothing was, must needs adde to this prerogative. If God choose them, it matters not, who refuse them: If God know them, it matters not, who is ignorant of them: If God honour them, it matters not, who disgrace them.

He that founded our election in his owne eternall pre-science, is he, that *founded this earth*, and spread ouer it this great heauen: *Iehouah Elohims* is his name; and spirituall, incomprehensible, immortall, infinite, allmighty is his nature: The immense fountaine of all loue, mercy, holinesse, iustice, goodnesse, wisdome, and bounty: It is hee that before guided the waies of eternitie, as he now doth of times.

What God hath done in time, is done, that wee might

might know, and praise him: but what hee did before time, is without our measure, and as it commeth neerer to Gods nature; so it goeth farther from our apprehension; at least, till we be glorified in heauen.

But this is a sea, ouer which no ship hath sailed: a mine, into which no spade hath delued: an *Abissus*, into which no bucket hath sunke, our sight is too tender to behold this sunne; our vnderstanding too finite to comprehend this glorious and infinite being, and therefore I passe from what hee is in himselfe, to consider, what he is to vs.

The Father.

God is Father to Christ, to Angells, to Men: To Christ he is Father by nature, as he is God, and by personall vnion as he is man: To Angells hee is father by creation, and to faithfull men by adoption: As hee is father to Christ, I consider of it *verse 3*: here only, as he is father to the faithfull.

Doct.

God hath an euerlasting fatherly care and compassion ouer the faithfull and elect, and this may serue for three sorts of vses:

Vses.

Comforts to
the godly as
God is their
Father.

1. For consolation to the godly: God vseth them and euer will vse them like a Father, both for the affections of a father, and for the prouisions of a father: he both loues them, and prouides for them, as a father for his children. Gods affection to the godly is a fatherly affection: for it is 1. free, and 2. tender, and 3. constant. 1. A fatherly loue is a *free loue*, there needs no argument to a father, but that, this is my childe; so it is with God. 2. A fatherly loue is a *tender loue*, it hath much com-

compassion and care in it; such is gods loue to the godly: Looke how *Parents pittie their children, so doth God pittie them, that feare him*, Psal: 103. 13. yea God is troubled in their troubles, and his bowels are turned in him in their discouragements and griefes, *Esay 63. 8. Jerem: 31. 18, 19.* 3. A father still loues his childe, so doth God, and much more, then all fathers, or any of them. For hee loues with an *euermlasting loue*, *Esay 49. 14.* and is called an *euermlasting father*, *Esay 9. 6.* Adde vnto these, that a father will loue his childe, though no body else doe: so can God loue vs, though he loue alone. Though *naturall fathers*, and kinred forsake vs, *Psal: 27. 5. 10,* and *spirituall fathers forget vs*, *Esay 63. 16, 17:* yet God will neuer cease to loue vs, he will neuer leaue vs nor forsake vs. Onely wee must euer remember, that Gods loue is a *pure loue*: For it hath not in it hurtfull indulgence, hee will not marre his children with too much fondnesse: He can *hide his face*, and though he will neuer take *his mercies from them*, yet if they sin, he will *scurge them with the rod of men*, hee will afflict them, though it be but for a short time. *Pf: 89. Esay 67. 7, 8, 9.*

As is the affection of God, so is his prouision for the godly, a fatherly prouision, he prouides for them like a father, yea like a heauenly father in their 1. attendance. 2. dyet. 3. preservation in trouble. and 4. portion. 1. For their attendance: he prouides for them better, then the great men of the earth can doe for their children: He hath giuen his *Angells to be ministring spirits to all these*
heires

heires of salvation, and these pitch their tents round about them, Ps: 34. Hebr: 1. 14. 2. And for dyet, they are fed with the foode that perisbeth not, yea such foode, as he that eateth thereof shall live for ever, Ioh: 6. 27. 3. And for preservation in trouble, the power of God doth so keepe them, that a haire of their heads cannot fall to the ground without the providence of their heavenly father, Matth: 10. and to that end all the haire of their head are numbered, and the spirit of God is given them to teach them, to comfort them, and vphold them. 4. And for portion: he hath blessed them with all spirituall blessings in heavenly things, and since the earth was forfeited into Gods hands againe, he hath restored the inheritance of the earth to none (as is the opinion of many learned) but to them: Other men hold without any title from God, Eph: 1. 3. Esay 45. 11. 17, 18, 19. and in the world to come, they shall shine as the starres of heaven, and as the sunne in the firmaments, Matth: 13. 43.

Obiect.

Ob. But God hath so many sonnes of this kind, how can he provide for them all?

Solut.

Sol. Our hearts are not troubled for that: wee beleene in God, and beleene in Christ also: In our fathers house there are many mansions: if it had not beene so, Christ would have told vs, and he is gone before to make our places ready for vs. Ioh: 14. 1-2.

Obiect.

Ob. But they haue so many aduersaries without and within, that there is great danger, lest they be pulled out of their inheritance.

Solut.

Sol. God that hath begotten them, and given them to Christ, is greater then all: no man can plucke

plucke them out of his hands, Ioh 10. 29.

Obiect. But they are for the most part a people of many, and those continuall wants, there is scarce any moment, wherein they want not something, and therefore must either be vncomfortable in themselves, or burthensome to God.

Sol. Whatsoever they aske the father, he will giue it them: It is no trouble to God to receiue Petitions from them continually, he delights in it, and rather blames them for asking so seldome, and so little, Ioh. 16. 23.

Obiect. God himselfe plagues them with troubles asmuch, or rather more then hee doth other men.

Sol. The fathers of our flesh, correct vs, and shall not the father of spirits do it, and the rather if wee consider, that hee shewes his loue therein: a man will correct his owne sonne more, then another mans, and he doth correct vs for our profit, that we might partake of his holinesse and liue, and there is much fruite in the afflictions of the godly, all working together for the best vnto them: If God spare wicked men, it is because they are bastards, and not sonnes, and yet there is a great deale of difference betweene Gods vsage of wicked men, and of godly, euen in their trouble. For he spares and pitties his owne children, as a man will spare and pity his owne sonne. He neuer strikes them but it is in measure, and in their branches. He doth not make a full end of them to confound them, as he will doe with wicked men, Heb. 12. Esay 27.

Obiect. The world sees no such excellency in them,

Obiect.

Solut.

Obiect.

Solut.

Obiect.

them, or in their Estate.

Solut.

Sol. The world knowes them not, because it knowes not God their father : they are now the sonnes of God, but it doth not appeare, what they shall be : but wee know, that when Christ shall appeare, wee shall be all like him, 1 Ioh. 3. 1. 2.

I/se 2.

This doctrine of Gods fatherly loue to his people may serue for instruction.

- 1 To godly men.
- 2 To carnall men.
- 3 To earthly fathers.

1 Godly men should learne here to liue like the children of God, and so they doe, if they looke to three things.

How we may
liue like Gods
children.

1 That they liue *without sin*, and not shame their father by their wicked liues : their workes should shew, and beare witness by their care to finish them, that God is their father, and set them about them, Ioh. 5. 36. Their righteousness must exceede the righteousness of ciuill men in this world : Math. 5. 20. and therefore their daily prayers vnto God should be, that he would *establishe them in holinesse before him, till the comming of Iesus Christ*, 1 Thess. 3. 13.

2 Secondly that they liue *without care*, hauing such a heauenly father to prouide for them, Math. 6. 25. &c.

3 Thirdly that they liue out of the societie with wicked men cleauing onely to the household of God, 2 Cor. 6. 18. they should loue their fathers house, Psal. 27. 4. and deny vterly the loue of this world, Ioh. 2. 15. 16.

2 Carnall

2 Carnall men should hence take notice, if it may be, to be better aduised, and not meddle with the godly, no not to despise the least of these little ones: *Their Angells alwaies behold the face of God for them*, and their heavenly father will requite their wrongs, *Math. 18. 10. &c.*

3 Earthly parents should heare learne of God: God cares for his children before they were, and shall not they care for their children, when God hath giuen them to them: Gods greatest care is to prouide holines for his children, and should not they learne of God therein?

Lastly, this may serue for reproofe both of some of the godly, and also of the wicked, that liue in the Church of God: some of the godly do greatly forget themselues about this point, that is such, as stirre not vp themselues to take hold of God, and to call vpon his name in their distresses, but sit downe dismaide and dead hearted, as if there were not the compassion, care, or helpe of a father in God: this is reprooued, *Esay 64. 8.* Those sons of *Belial* also, that liue in the Church, and call God father, but liue like the Deuill, who indeed is their father, whose workes they do: those I say are most bitterly reproued in these, and such like Scriptures euen from their daring to call God father, *Mal. 1. 6. & 3. ult. Ier. 3. 4. &c. Math. 3. 9. & 7. 21. Ioh. 4. 23. & 8. 38. 41. 44. 1 Ioh. 3. 15. 2 Ioh. 9.*

Through sanctification of the spirit vnto obedience and sprinckling of the blood of Iesus Christ.

There is difference of senses about the vnderstanding and dependancy of these words amongst Interpreters. Some

vse 3.

Some take *sanctification* in a large sense for mans righteousness in generall, and obedience and sprinckling of the blood of Christ: as the two parts or kindes of it: by obedience vnderstanding mans righteousness, or holinesse in himselfe, and by sprinckling of Christs blood, that righteousness of Christ, that righteousness (I say) made ours by imputation, both which are applied or wrought by the spirit of God.

Some others make sanctification the end, and obedience, and sprinckling the meanes, and so conceiue, that before mans sanctification there goes two things in God: *Election*, and *fore-knowledge*: and two things in *Christ*, *obedience* and *sufferings*, and all this in both, that we might be sanctified.

Others vnderstand sanctification of the heart, or spirit of man, as a meanes intended in Gods *Election* for the fitting of vs vnto obedience of life, and the fruition of the benefits purchased by the blood of Iesus Christ, and thus, I take it, it is meant here.

The summe seemes then to be this, that our liues may be obedient to Gods will, and that wee may enioy the benefit of Christs death, wee must be sanctified within in our spirits.

Sanctification of the spirit.

Man is said to be sanctified, or made holy three wayes:

1 Ex non sanctis
primitiis.

1 Of *not holy priuatiuely*, and so man, that was once without holinesse, is made holy by regeneration, and iustification.

2 Ex minus
sanctis.

2 Of *lesse holy*, and so Gods children are daily sanctified by proceeding from grace to grace.

3 Of

3 Of *not holy negatively*, and so Christ as he was man was sanctified. For there was a time, when Christ had not this holiness in his humane nature, *viz.* when his humane nature was not.

Spirit is taken sometimes for the holy Ghost, sometimes for an euill *Angell*, 1 King. 22. Luke 10. 20. sometimes for the Gospell, which hath adioyned to it the *spirit*, or working of the spirit of God, 2 Cor. 3. 6. sometimes for the soule of man, and so it is taken sometimes more strictly for the vnderstanding, the *Queene* of the soule, the reason of mans minde (and then the soule is taken for the seate of affections) Eph. 4. 23. 1 Thess. 1. 23. sometimes more largely for the whole inward man, the whole soule with all the faculties of it, and so I take it here.

Diuers things may be noted here in the generall.

1 First that without sanctification we can neuer haue comfort of our Election; by our obedience others may discover our Election, and by inward holiness we may discern it of our selues.

2 That our sanctification hath some dependance vpon Gods *election*, and that, 1 as hee hath ordained the *rules of good workes*, we should walke in, Eph. 2. 10. 2 as he hath bound himselfe by his decree to guide his people to the holiness, hee doth require of them.

3 That an outward ciuill life will not serue the turne, God requires especially the sanctification of the heart of man, 1 Sam. 16. 17. when God looks for the marks of his own people *he trieth the heart and reines*, Jer. 11. 20. & 414. Pro. 4. 23. & 23. 16.

D

Gods

3 *Ex non sancto
negatiue.*
Thomas A-
quinas.

Gods waies are in the blessed mans heart, P^{sa}. 84. 5.

4 That there is flesh in the best of Gods Elect in this life, their spirits onely are sanctified.

Thus in generall, more particularly concerning the sanctification of the spirit, I propound two things distinctly to be considered of:

1 What neede our spirits haue to be sanctified?

2 Wherein lieth the sanctification of the spirit of man?

What neede our
spirits haue to
be sanctified.

Our spirits haue great neede to be sanctified:

1 By reason of the first sinne, they want originall righteousness, and they are corrupt and infected with a generall leprosie. 2 By reason of the steine and vncleanenesse all our actuall sins haue added to the former corruption. 3. By reason of the inhabitation of vncleane spirits our spirits haue in them trenches, cages, fortes, and *strong holds of Satan*, 2 Cor. 10. 4. and therefore had neede to bee cleansed after such foule spirits haue beene there.

4 The naturall spirit of man *frames nothing but euill, and that continually*: this makes God so weary, Gen. 6.

In particular all the faculties of the spirit of man neede *sanctification*.

1 The *minde* is couered with a vaile, wrapped in an vgly mantle of darkenesse, distracted with error, coupled with a thousand formes of euill thoughts.

2 The *memory* performes no seruice to God: it should be Gods Treasurer, and Register, but no body is in the Office to keepe record.

3 The *Will* is grievously diseased, and with sicknesse so distempered, that it will not bee ruled by

by any, not by God, not by men, not by reason, not by religion, nor doth it agree with it selfe. For man wills not alwaies the same thing.

4 The *affections* out of the first poison of naturall corruption, haue such monstrous births of euil, that the spirit by them is set out of all order, they are compared to beasts, *Esay* 11. To fighting souldiers, *1 Pet.* 2. 12. To Tyrants making cruell lawes, and leading into bondage, *Rom.* 7.

5 The wretched *Conscience* (then which there was once no diuiner thing on earth) is now in miserable case. For either it is sicke of a Lethargy, and sleepes, or if it waken it is like a madde Dog, or Lion, or a Iudge transported with rage: It is ignorant without light: it is soiled or steined with a thousand finnes: It is impure, and exceeding base, and without all properties of a diuine Iudge. For it is blinde and will be corrupted, and will deferre the Assise &c. In steed of a throne of iudgement it is thrust into a hole, and horrible dungeon of darkenesse, where the *Sunne* of righteousness shineth not, and there for the most part, as if it were still night, it lieth obscure and sleepeth.

And thus of the neede we haue of sanctification in our spirits.

The sanctification of the spirit lieth in two things.

1 In clensing the spirit from sinne.

2 In adorning the spirit with graces.

In the clensing of the spirit consider both from what, and how.

For the first, if any aske, what there is in our

Wherein the sanctification of the spirit lieth.

Of clensing the spirit of man, from what and how.

Ans.

Spirits needes cleansing away?

I answer: That besides what hath beene shewed, many more particulars may be set out thus: There are vile both impieties, and vnrighteousnes in our spirits must be done away. For impieties: There is ignorance, error, atheisticall thoughts, pride, hypocrisie, inconstancie, hardnes of heart, and diuision of heart, conceitednes, vanitie, selfe-loue, hatred of goodnes, false feares, carnall confidence, forgetfulnes, doubts, vnsetlednes, vnbeliefes of all sorts, and loue of the world.

For vnrighteousnes: There are euill cares, and couetousnes, lusts of all sorts, hatred, malice, desire of reuenge, anger, fretting, worldly griefe, bitterness, discontentment, vaine-glory, emulation, inordinate affection, and euill concupiscence: as good as men thinke their hearts and meanings are, they may by this taste see, how foule their spirits are.

8 Things to
clense the spirit
of man.

Now for the second: The spirit is clenfed from these sins by degrees; and to that purpose the spirit of God worketh & vseth 8 distinct new qualities, which haue not place in the soule, but vpon occasion of this seruice against sin. And these are,

1. Spirituall pouerty, or sense of sin and misery.
2. Base estimation, viz: of the world, with the pleasures, profits, and lusts of it, *Phil: 3. 8. Esay 30. 22.*
3. Hatred of sinne.
4. Shame for sinne. *Rom: 6. 21.*
5. Godly sorrow.
6. Feare.

7. Indig-

7. Indignation.

8. A purpose and inclination to forsake sinne.

Thus of the cleansing of the spirit.

The adorning of the spirit followes: The spirit of man in sanctification is adorned with holy graces; and here I consider of the adorning, 1. of the minde: 2. of the heart: 3. of the conscience.

The minde is adorned with three things, which come new into it.

1. The first is a heavenly light.

2. The second is humblenes of minde.

3. The third is puritie of imaginations.

1. This light comes in by the illumination of the spirit, setting in the minde a celestially kinde of knowledge, and this stands in two things: For first this sanctification breakes open a way, and sets at liberty the *light of nature*, which was imprison'd and withheld in *unrighteousnesse*, and then there is besides infused a new *light from above*, and this light hath in it:

1. A holy discerning of good and euill, truth and fallhood, by which the minde in a measure discerneth a generall course of auoiding the *waies of death*, and the *doctrine of hell*.

2. A holy inquiry, by which the minde aspires after God and truth, and *tryeth things that differ*.

3. *Wisdom from above*, by which the minde is caried not onely to a foresight, and *forecast* for the things of the soule and a better life, aboue the things of the body, and this life; but is furnished with certaine seedes of *discretion* for practise with obseruation of the circumstances of time, place,

D 3

persons,

Of the adorning of the spirit.

Three things which adorne the minde in sanctification.

The light of the minde hath 5 things in it.

persons, manner, end, occasions, &c.

4. A sacred frame of piety, and *patterne of godlinesse* and truth, and this patterne is so communicated to the vnderstanding, that it is *indelible*, no dangers, sinne, or death can euer vtterly abolish it. This frame of truth is perfected by degrees.

5. There is planted in the minde *Gods watch*, by the light whereof all the waies of the heart, and life are ouer-looked.

Humblenes of
minde hath 6
things in it.

2. The second grace planted in the minde, is *humblenes of minde*. 1 Pet: 5. 5. and this hath in it,

1. A sense of the wants of the soule, and life of man.

2. A lowly kinde of forecast in all things to glorifie God, and profit man, accounting it no abasement to serue and please with all readinesse.

3. A thankfull acknowledgment of the mercies of God infinitely aboue desert, by which a man holds himselfe *not worthy of the least of Gods mercies*.

4. A freedome in matters of opinion, from selfe-conceit, by which a man attaines to that, *not to be wise in himselfe*, or to rely vpon his owne reason, or iudgment. Thus a man is *not high-minded*.

5. An accounting of others of Gods seruants *better then our selues*.

6. A pronenesse to humiliation for sinne, and humilitie in cariage.

Puritie of ima-
ginations,

3. The third thing brought into the minde is *puritie of imaginations*, holy thoughts, by which the minde *conuerseth* as it were in *heauen* already, and feedeth vpon the fairest objects in heauen and earth.

earth. *Prov: 14.22. Phil: 3.20. Colos. 3.1.*

Thus much of the adorning of the minde.

2. The heart is adorned with 8 graces.

1. Holy desires: such as the heart felt not before, such as these, after remission of sinnes, and righteousness by Christ, *Matth. 5*: after the meanes of Gods kingdome, and the power of it, *Psal. 42. 1 Pet. 2.2*: after the presence of God, euen that of glory, and the comming of Christ, *2 Tim: 4.8. 2 Cor. 5.8*: after communion of Saints (the heart longing after them) and in a word, after all sorts of heavenly things.

2. Diuine loue: and that of God, *Pf: 18.1.* of Christ, *1 Pet. 1.8.* of the word, *Pf. 119. 103.* of Gods house, *Pf. 26.8. & 84.5.* of the godly, *Pfal. 16.3. 1 Ioh. 3.14.*

3. Ioy in the Holy Ghost, *Rom: 14. 17.* in such things as these.

1. In the satisfaction of Christ for sinne, *Gal: 6. 14. Rom. 5. 11. & 15. 13.*

2. In his Election, *Luk. 10. 20.*

3. In the breasts of the Churches consolation, *Esay 66. 10.*

4. In the word both read and heard, *Pf. 119. 77. Ier. 11. 16. Ioh. 3. 29.* and so in the sacraments.

5. In the sabboth, *Esay 58. 13.*

6. In well-doing, *Prov: 21. 15.*

7. In suffering for righteousness, *Matth: 5. 10.*

8. In the presence of God knowing the soule in aduersities especially, *Pf. 31. 7. Rom. 5. 4.*

9. In the people of God, *Pf. 137. 6.*

10. In all the good things the Lord hath giuen,

The heart adorned with 8 graces.

11 Things wherein a sanctified heart reioyceth.

as the pledges of his loue. *Deut. 26.11.*

11. In the things, that pertain to God. *Rom. 15.17.*

In these a Christian hath his seasons, and though he may sow in teares, yet he reapes in ioy.

4. A holy feare of God, and that of his mercies, *Pl: 147.11.* *Hos. 3.5:* of his word, *Esay 66.2.* of his presence, especially in time of his seruice, *Heb: 12.28:* and of his name and glorious titles, *Deut: 28.58:* and in all things a feare of his offence and displeasure, in respect of which a man is ielous of his owne infirmities. *Pro. 28.18.* *1 Pet. 1.17.*

5. Confidence: in which the godly are as mount Sion, that cannot bee moued, *Psal. 125.5:* by which he committeth his way to God, *Pl: 37.5:* and runneth to God for refuge, that hee may be vnder his armes for euer, *Deut: 33.27:* Gods name is to him a strong tower, *Prou. 18:* in respect of which, his place is on high, euen in the defence of the munitions of the rocks, *Esay 33.16.&c:* yea such is the power of this confidence sometimes, that though God trouble him with his owne hands, yet he will hope, *Iob 15.19.* By this signe God knowes his in the day of trouble, and will owne them, *Neh: 1.7.* and the eye of God is neuer off them, because they trust in his mercies, *Pl: 33.18.*

6. A holy hatred, by which he cannot abide sinne, *Pf: 97.10:* the garment spotted with the flesh, *Iud: 23:* any false way, *Psal. 119.128.* wicked company, *Pf. 26.5:* the worke of such as fall away, *Psal. 101.3:* them, that hate God and goodnes.

goodnesse. *Psalm 139. 21.*

7. Peace: whereby a man is made to rest from passions, and perturbations, and enjoyeth tranquillitie in the contemplation of Gods fauor, *Rom: 14. 17.*

8. Bowels of mercy, *Col: 3. 12.* I omit hope, patience, meeknes, and the rest: either because they some way belong to some of these; or because these are the most eminent, and easie to be discerned: and all these are *put on by faith.*

And thus much of the adorning of the heart.

3. The conscience also is adorned with 9 gifts.

1. *Life*: it being quickned from the dead sleepe, it was in.

2. *Light* from ignorance.

3. *Peace* from terrors, differing from securitie.

4. *Puritie* and care in all things to doe vp-rightly. *Act: 23. 1. Heb: 13. 1. 2 Tim: 2. 3.*

5. *Ioy* and refreshing, it is now a *continual feast.* *Prou: 15. 15.*

6. *Constancie*, *Iob 27. 6.* so as no power can compell it.

7. *Plainenesse* and harmelesnes. *2 Cor: 1. 12.*

8. *A diuine sentence*, so as in determining, it iudgeth for God, and as God.

9. *Tendernesse*: so as it will now smite for lesser euills.

All this doctrine concerning the sanctification of the spirit may serue

First for humiliation: We may all say, if God looke vpon our spirits, *innumerable euills haue con-*
passed

The Conscience adorned with 9. things.

Vses.

passed vs, Psal: 40: and therefore we had neede to pray to God to cleanse vs from secret sinnes, euen those sinnes of our spirits.

2. For admonition to all men, to take heed, that they neglect not this great worke of *inward sanctification*, especially if God haue touched the heart with any inward feeling of thy estate and remorse of sinne: Looke to thy selfe, thy *heart is deceitfull*, and sinne is a witch: watch against securitie, or relapse into securitie: Be perswaded it is a dangerous thing to *sinne against the purposes of amendment: The axe is now laid to the roote of the tree*, and therefore trifle not, let not thy *righteousnesse be as the morning dew*; thou art come neere to the *kingdome of God*, quench not the sparkles of light and remorse. And much more this may warne such, as will not be touched with the care of sanctification, take heed of a *swinish and dogged heart*, the Lord will not *cast pearles before such swine* still. And thirdly, it may warne such, as rest in giuing faire words: If they praise the Sermons, and speake faire to Gods seruants, they thinke all is well: The Diuell could speake Christ faire to be rid of him, *Mark: 1.24:* and so did Herod, *Mark: 6.20.*

3. For instruction to all sorts of men, that yet finde not comfort in this worke: oh labour about it, that thou maist be *cleansed from all filthinesse both of flesh and spirit, euen sanctified throughout, following after holinesse, without which no man shall see God*, 2 Cor. 7.3. 1 Theff. 5.23. Heb. 12.14: and if there were in men a hart to returne, there are many incou-

incouragements: *Christ is giuen to vs of God to be our sanctification*; and in his intercession, hee remembered to pray for this, that God would *sanctifie vs*, 1 Corinth: 1.30. Ioh: 17.14.17.19: and the word of *Christ is able to sanctifie vs*, Act: 20.32: and *Christ hereby proues his resurrection from the dead*, Rom: 1.4: and God hath promised his spirit to helpe vs, *Ezech. 33.37.*

4. For confirmation: since this is so, let him that is holy, be holy still.

5. For much thankfulnes, in such, as haue attained in any measure to the gifts of Gods grace herein, 2 *Theff: 2.13.*

Thus much of the sanctification of the spirit.

Vnto obedience]

The first end of our sanctification is, that our liues may be brought into obedience.

This obedience must bee considered cyther in the 1. whole, or in the 2. parts. 1. In the whole it is profitable to obserue three things: 1. the originall of true obedience: 2. The rules or properties of true obedience in the manner of it. 3. The motives that might stirre vs vp to the care of obedience.

1 The cause of this obedience is 1. cyther without vs, or 2. within vs: without vs it is both God, and the word of God; God the Father causeth it by electing, &c: the Sonne by redeeming: the holy Ghost by calling. The word of God is the sampler or patterne of our obedience; for if euer wee would bring our liues into order, wee must resolute not to follow mens examples, wills, lusts, or our owne

Of obedience
in generall.

Of the causes
of our obedience.

owne reasons, inclinations, or coniectures; but only to haue recourse to the Law of God: this must be *the light to our feet, and the lanthorne to our paths*, Psal. 119. & 19. 2 Tim. 3. 15. to the end we must *obey them that haue the ouer-sight of vs*, and doe instruct vs out of the word, and obserue *the forme of doctrine into which wee are deliuered*, Rom. 6. 17. Heb. 7. 18. and receiue such teachers as the Corinthians receiued *Titus*, 2. Cor. 7. 15. wee should get an *eare of obedience*: Prou. 25. 12.

2. The causes within vs are either 1. generall: the sanctification of our spirit; or 2. speciall, & so it is Faith: For the first, the coherence shewes, that vnlesse our hearts be sanctified, our liues can neuer be framed to true holinesse and obedience; and for faith, it is certaine before euer we can practise true obedience to the Law, wee must haue the *obedience of Faith*, that is, wee must bee perswaded of Gods loue to vs, and receiue his promises in Christ, and *repenting of our sinnes, beleue the Gospell*: Rom. 1. 5. & 10. 16. 2 Thes. 1. 8. *The faith of the Truth* is generally the cheefe guide of all our actions, whether they be workes of reformation, or of our generall calling, or particular carriage: 2 Thess. 3. 16. For wee must beleue Gods threatnings, power, promises, assistance and reward, or else our worke will goe slowly forward.

2 Now for the second: there are sixe things to be obserued in the manner of our obedience, without which our life will neuer bee brought into order.

1 The first is *care*. The Apostle saith, we *must yeeld*

Rules: or sixe
things to be
obserued in all
true obedience

yeeld our selues as seruants to obey : Rom. 6. 16. which notes, that we must doe the workes of God, and shew our obedience to him, as the seruant doth his worke, that is with great heed, forecast, & care : God doth not onely require wee should obey, but obey as seruants obey.

2 The second thing required in our obedience, is *Wisedome* : It is not enough to doe good, but wee must be *wise to that which is good*, and *simple concerning euill* : This the Apostle shewes, Rom. 16. 19.

3 The third is *Constancy*, our obedience must be fulfilled, 2. Cor. 10. 16. Wee must *not be weary of well-doing* : 1. Thes. 3. 13.

4 The fourth is *abnegation* : In obeying Gods will, we must throughout the course of our liues be contented to deny our selues, so as we would doe Gods will *with patience*, though crosses follow, Luke 8. A signe of the seed sowne in good ground, it *bringeth forth fruit with patience* : and besides it imports, that if we meane to reforme our liues aright, wee must liue *soberly*, shewing our moderation in diet, apparell, recreations, and the like : yea wee must not thinke it much to be crossed in our reason, desires, ease, profits, or preterments : but bee contented to be that we may be, with a good Conscience : Heb. 11. 8. Gen. 22. 18.

5 The fifth is *sincerity* : and the sincerity of our obedience appeares, both when we shew *respect to all Gods Commandements*, as well as one, *obeying in all things* : as also, when wee obey without corrupt and carnall ends and respects : Genesis 26. 5. Phil. 2. 12.

6 The

6 The sixth thing is *peace*: wee must lay our proiects so for holinesse, as we follow after *peace*, as much as is possible, and that with all men, much more with the Church and people of God, *Rom. 12. 19. Heb. 12. 14.* so as our *conuersation be without diuision or offence*: *Rom. 16. 18. 19.*

Motiue to obedience.

3 For the third point, wee may remember that it was long since noted by *Samuell*, that *obedience is better then sacrifice*: *1 Sam. 15.* This obedience is the end of the writings of the Apostles and Prophets. If we be not trained vp by the Scriptures to good workes, wee doe nothing with generall profession of the name of Christ: *Rom. 1. 5. 2. Tim. 3. 15. &c.* If wee obey not, we are the *seruants of sin*, and it will be our ruine, wee shall dye in our finnes: The Ministry had neuer beene broken open, but that the *Nations might be brought to obedience*: *Rom. 16. 26.* If you obey not, you breake the hearts of your teachers: it is not good words, and liberall pensions will serue the turne, you must yeeld obedience to our Ministry in your liues, or else you doe nothing: *Phil. 1. 15. 16. 2 Cor. 7. 15.* *Vengeance is ready against all disobedience*, euery whit as ready in Gods hand, as in the Ministers mouth, *2. Corin. 10. 4. 5.* In this text we may see God delights to receiue the obedience of his people from all eternity, and all the benefits purchased by Christs blood, shall be giuen to them that obey, he is *author of eternall saluation to them that obey*: *Heb. 5. 9.*

Thus of obedience in generall:

Externall obedience which is heere entreated of, is distinguished by the Apostle: *Rom. 15. 18.* into

two

two kindes. For eyther it is obedience in word, or obedience in deed.

Of obedience
in words.

Quest. Heere might some one say, what need the obedience of the tongue, our tongues are free?

Ans. It seemes some men thinke so: Those hypocriticall, flattering, and wicked men mentioned *Psalm. 12. 3.* say their tongues are their owne, and yet it is certaine, the Lord will haue the tongue bound to the good behauiour, *Iam. 3. 3.*

Quest. What great hurt can there bee in the tongue, if men liue honestly otherwise? It seemes there can be no great offence in the tongue.

Ans. Men are extreamely deceiued that thinke they cannot commit dishonesty and impiety by their words: There is a *world of wickednesse in the tongue*, *Iam. 3. 6.* There are many sinnes which are most vile and hatefull, which haue their principall seat in the tongue, or are practised in wordes, as blasphemy, murmuring, desperation, lip-seruice, swearing, cursing, periury, charming, reproching, persecution by the mocking of the godly, bitter words, filthy speaking, lying, backbiting, slandering, flattery, and false witnes bearing, together with diuers sinnes of deceit, hypocrisie, heresie, &c.

And on the other side excellent graces, and duties depend much vpon the seruice of the tongue: Gods glory; our owne Callings, and other mens good are much furthered by the tongue. By the tongue men preach, pray, confesse their sins, giue thanks, comfort, exhort, rebuke, sweare, vow, &c: and therefore great reason, wee should shew our obedience euen in the tongue.

Vnder

Vnder the obedience of conuerſation are comprehended duties of piety to God, of mercy to the diſtreſſed, of iuſtice to all men, of temperance to our ſelues. The catalogues of the ſinnes wee ſhould auoide in our conuerſation, or of duties we ſhould doe, I omit here, hauing ſome purpoſe, if God will, to handle them more largely in Treatiſes by themſelues.

And thus of obedience.

And ſprinkling of the blood of Ieſus Chriſt.

Before I come to the more particular, and full opening of theſe words, theſe things may be touched in the generall.

1. There was blood in Chriſt, he tooke the true nature of his brethren, true fleſh and blood, that he might ſerue and ſatiſfie God in the ſame nature, that had offended.

2. This blood was ſhed. If you aſke, who ſhed it? I anſwer: *Iudas* by ſelling it: the Priests by aduiſing it: the people by conſenting to it: *Pilate* by decreeing it: the ſoldiers by effecting it: CHRIST himſelfe by permitting it, and after preſenting it to God (*Heb: 9.14.*): our ſinnes, that chiefly cauſed it. If any aſke for whom it was ſhed? I anſwer briefly for the Church, *Act: 20.* not for himſelfe, nor for impenitent, and obſtinate ſinners, that dye in their ſinnes.

3. It is not enough, that the blood of Chriſt be ſhed to make vs happy, vnleſſe it be applied alſo: which the word *ſprinkling* notes.

4. This effuſion of blood was ſolemnly prefigured, or foretold by the ſacraments, and ſacrifices of

of the Law. For this word *sprinkled* is a metaphor, borrowed from the legall sprinkling; which shewes vs two things: 1. The great account that God and good men make of it, in that it was so solemnly and anciently typed out: 2. That the ceremonies of that Law are now abolished, seeing wee haue here the true sprinkling of the blood fore-shadowed out.

5. That our estate in Christ is better now, then our estate in Adam was. For God here in his eternall counsell is brought in ouer-looking that first estate in Adam, and setting vp his rest in this estate purchased in the blood of his sonne. If any man maruell at this, he shall be thus satisfied: Our estate in Christ is better, then our estate was at the best in Adam, euen in this life, and therefore much more in the world to come: In this life, it is better onely in two respects. 1. That wee cannot fall from this happines. 2. That Christs righteousness imputed to vs is better, then that righteousness was inherent in Adam. Now for the world to come, heauen is better then paradise.

Our estate in Christ better then our estate in Adam here in this life.

6. We can neuer discern our comfort in the blood of Christ, till we be sanctified in spirit, and set vpon the reducing of our liues into the obedience of Christ. *Iustification* and *Sanctification* are inseparable. Thus much for the generall.

In particular, concerning this *sprinkling of the blood of Christ*, I consider two things: 1. What benefits the Christian enioyes by the blood of Christ, which is here noted, as the end of his sanctification: 2. The mysterie of this sprinkling, or

E

applying

The benefits
flowing from
the blood of
Christ.

applying of the blood of Christ, as it was shadowed out by the legall sprinklings.

The benefits which flow from the effusion of the blood of Christ are either generall, or particular. The generall are; 1. The purchase of the Church, *Act: 20.* 2. The ratification of the new Testament, or couenant of grace, *Hebr: 9. 18.* 3. The breaking downe of the partition wall betweene Iewes and Gentiles, and the adopting of the abiect Gentiles, the freeddenizing of the Gentiles, and repealing of all statutes of aliens, *Eph: 2. 13. &c.* 4. The reconciliation of all things both in heauen and earth, and the dissolving of that enmity, which came in by sinne, *Col: 1. 20.*

The particular benefits, which flow from the blood of Christ to euery converted Christian, are

1. *Iustification*: which hath in it, 1. The pacification of Gods anger: Christs blood is the *propitiatory*, like the couer of the Arke, that hides the law from the sight of God, *Rom: 3. 25.* 2. The pardon of all sins, 1 *Ioh: 1. 7. 9.* *Eph: 1. 7.* 3. Preuention of Gods eternall wrath, or the losse of heauen, *Rom: 5. 9.* 4. The garment of imputed righteousness, or putting on of robes made white in his blood, *Reu: 7. 14.*

2. *Sanctification*, and the *clensing the conscience* fro dead works to serue the lining God. *Heb: 9. 13, 14.*

3. The *sanctification* of all the meanes of helpe to the belecuer both spirituall and temporall: The very booke of God is sprinkled with the blood of Christ, that it may be opened, and of vse to the faithfull, and so all meanes else in his generall and parti-

particular calling. *Heb. 9.19,20.*

4. *Intercession*: The blood of Christ speaking better things, then the blood of Abel, pleading daily for the godly, and procuring the establishment of fauour in God, and acceptation. *Heb: 12.24.*

5. *Victory ouer Sathan*, who is overcome by the blood of the Lambe, and the word of the testimonie, *Reuel: 12.11.* so as his molestations, and temptations shall not preuaile.

6. The destruction of him, that had power ouer death, so as now the beleeuers needs not feare death, nor can he be hurt of it. *Heb: 2.14.*

7. *Entrance into the most holy place*, euen within the Vaile, that is into heauen. *Heb: 10.19,20.* you may see more *Ioh: 6. 53,54,55,56,57,58,59,&c.*

All this may serue for diuers vles: As

1. For singular consolation to all the godly: Oh what an honor is it to be descended of the blood of Christ? How doth a Christian mans new birth in this respect excell all the nobilitie of birth in the world? *Ioh: 1.13.* What reason haue we of thankfulnes for so happy a condition? what should wee complaine of? what matters it, what we loose, or want, if we neither loose nor want the blood of Christ? How incomparable are these benefits beyond all the glory of this world, if we haue eyes to see them, and hearts large enough to conceiue of the glory of them? The Lord from eternitie looking vpon the blood of his Sonne sets vp his rest there, as hauing provided a sufficient portion for all that shall be sanctified by his spirit.

2. For instruction: we should euery one of vs

be incited to all possible care of assurance, that Christ died for vs, and get it ratified to our hearts by all the testimonies we can. There be three witnesses of a mans happinesse: 1. The water: 2. the blood: 3. and the spirit, 1 *1oh*: 5.6. The water of repentance: the blood of expiation in the passion of Christ applied by faith; the spirit of sanctification testified by sauing graces, & new diuine gifts.

3. For terror to all wicked men: that sin against the blood of Christ, by despising & neglecting the grace of the couenant, by swearing, by vnworthy receiuing the sacrament, & by their obstinate vnbeleefe & impenitencie. Shall the blood of *Abel* cry for such vengeance, & shall not the blood of Christ much more? What a blood-guiltines doe these men draw vpon themselues, that sinne against the blood of *Christ*? If *Judas* burst his heart with despaire for betraying it, how can their case be better for despising it?

Thus of the benefits, which come by the blood of Christ: Now it followeth, that I should open the meaning of those ceremoniall legall sprinklings, & shew, how they did in their kinde fore-signifie the mysterie of this sprinkling of the blood of Christ.

There was a fourefold legall sprinkling. 1. The first was of the blood of the red Cow, and of a water made of the ashes of the red Cow, *Nom*: 19. 2. The second was of the blood of the Paschall Lamb, *Exod*: 12. The third was of the bullock by the High Priest, clesing the Tabernacle, *Leuit*: 16. The fourth was of the blood of the burnt offering at the ratification of the couenant: & that these things may bee made more plaine, I would

take liberty to explaine those types, as they lye in the text, though the explication thereof will in some things conteyne a little digression from this Text. And first for the sprinkling mentioned

Nomb: 19.

The Israelites by their wicked murmurings had brought the plague of God vpon themselves: In their distresse they cry & seeke reconciliation: The Lord makes an ordinance, & shewes a way, how he may be pacified, where many things may be noted.

An explication
of the whole
Ceremonie of
the sprinkling
of the blood of
the red Heifer,
Nomb: 19.

1. That of necessitie the expiation must be made in blood, which was a type of the blood of Christ: God will neuer be friends with offenders, till they bring him the blood of his sonne to make attone-ment; and this is of such absolute necessitie, that in the second verse the direction is called, *the ordinance of the law commanded of the Lord*. Note: an ordinance, a law, and commanded: to shew the peremptorinesse of the Lord in this point, we must lay hold vpon the blood of Christ, or God will neuer turne away his displeasure from vs.

2. That this expiation belongs onely to *the house of Israel*.

3. That they *of the house of Israel*, that is, the members of the true Church neede to be called vpon in this point, he must *speake to the children of Israel*, vers: 2.

4. That Christ, that should be the true sacrifice, must be one taken out of the Congregation: one, that liued amongst men on earth, and should bee offred vp in the flower of his youth, and should likewise take the very infirmities of our nature vp-

on himselfe: This was shadowed by the *Heifer* taken out of the heard.

5. The *Heifer* was *red*, to shadow out the bloody passion of Christ: The Church saies of Christ, *my loue is white, and ruddy*: *white*, in respect of the righteousness of his life; and *ruddy*, in respect of his passion vnto blood.

6. The *Heifer* was *without spot, and blemish*, to signifie, that Christ should be without sinne: Hee was indeed in the *similitude of sinful flesh*, but *had no sinne in his flesh*: It is somewhat, that the *Heifer* must be such, as had *in her-selfe no blemish*: Note, *in her-selfe*; for it is true, Christ had no fault *in himselfe*, but his members were not without fault. For no flesh in this life is without sinne, but the flesh of Christ.

7. The *Heifer* must be such, as vpon which *neuer came yoke*, and that fitly and significantly required. For such was Christ: for he neuer bare the yoke, in that he neuer sinned; he came to deliuer those, that were vnder the yoke, and seruants of sinne, but *knew no sinne himselfe*. Besides, the yoke was not put vpon his flesh, because he had power vncompelled to lay downe his life, and to take it vp againe. Some say, that a *Heifer* was to be offred to expiate the idolatry in the Calfe, and it was to be brought to *Moses*, because *Aaron* had sinned: and must be without yoke, to note, that the *Israelites* had cast of the yoke of Gods law, but the former sense is the right.

8. This *Heifer* was to be brought to *Moses*; and why that? not only to signifie, that Christ should be

bee condemned vnder pretence of the breach of *Moses* law; nor onely because he should dye by the appointment of the Magistrate; but to import, that Christ must be offred vp to God the Father, the *Law-giuer*, who was the party offended.

9. Who must bring this *Heifer* to *Moses*? *Ans:* All the Congregation of *Israel*, they must all get them a red *Heifer*, that is, a bloody Sauiour, or else they can neuer be accepted: This is the best, yea the only present they can bring to God to pacifie his displeasure toward them.

10. Ver. 3. It is said, *He shall giue her to Eleazar the Priest*. Who deliuered vp Christ to bee slaine? In the letter, the *Jewes*; in the mysteric, the *Elect*. But why deliuered to the Priest? to note (as in all other sacrifices) the priesthood of Christ by his eternall spirit offering vp himselfe to God, *Heb: 9. 14.* perhaps to foretell, that the Priests should kill Christ. But why to *Eleazar*, rather then to *Aaron*? Some say, because *Aaron* had offended in the Calse: But others say, to note, that the passion of Christ should not onely serue for that time, or the time vnder the law; but for their successors, and all successions to come; and to note, that this was a doctrine to be deliuered downe by all Ministers one after another.

11. It must be *without the campe*, to praefigure, that hee should suffer without *Hierusalem*, and thereby leaue vs a warning to withdraw our selues from conversation with this world, and beare our reproch, *Ioh: 19. Heb: 13.*

12. Shee must be slaine before *Eleazars face*:

The flesh of Christ was slaine before the face of the Priests of the Lord in the new Testament; or rather Christ was offred vp before the face of God the Father: that which in the sight of the world was a *punishment*; in the sight of God was a *sacrifice*.

13. Verf. 4. *Eleazer must take of this blood with his finger*, to note, that men may not rudely with blinde hopes thrust in their hands into this sacred blood: it must be touched, or applyed with great discretion, & reuerence; and the blood of Christ is to be touched with our fingers, or hands, not with our mouthes, or hearts onely: To note, that our practise should be died in the blood of Christ, and sauaour of the vertue of his death, and our applications of it, that so we may imitate his passion aswell as know it: 1 Pet: 2.21.

14. The blood must be *sprinkled directly before the tabernacle of the Congregation seven times*. Some vnderstand the Iewish synagogue, vpon which the curse for the effusion of Christs blood came most exquisitely, according to their owne desire, when they said, *His blood be vpon vs, and our children*: But rather hereby is signified, that the Church of God onely hath the benefit of Christs blood applyed; and then 7 times notes both the perfection of *iustification*, and the often neede we haue of the renewing of the application of it, and also the continuance of it to all ages.

15. *The skin, flesh, blood, & dung of the heifer must be burnt*, Verf. 5. By the skin, flesh, and blood may be meant the substance of the flesh of Christ: and by the dung, the base indignities and contumelies, which

which were cast vpon him, and these were all offered vp, and sacrificed in the fire of his passion.

16 Vers. 6. *Cedar-wood*, *hyssop*, and *scarlet* are not without their lignification: The Papists reach high here, that can finde in these three to be meant three persons suffering with Christ: By *Hyssop* should be meant the *Virgin Mary*, and by the *Cedar*, *John the Euangelist*, & these two should suffer with him *per compassionē mentis*, & by the *scarlet* should be meant the *theefe*, that suffered with him *per compassionem carnis*.

Some thinke, that the *cedarwood* is *hope*, that dwells on high, and will not be putrified: *Hyssop* is *faith*, a low growing herb, that fastens her root vpon the rock: *scarlet* is *charity*: Others vnderstand by the *cedar* contemplation: by the *hyssop* humility, & by *scarlet* twise died, charity which is twise died, viz. on the one side with the loue of God, on the other with the loue of our neighbor: All these must burne in the Lords passion: but I think, that hereby may be noted, that three things arise out of the passion of Christ: 1 the *cedar of immortality*. 2. the *hyssop of mortification*: For so the word purge applied to hyssop *Pf. 51* doth import. 3 the *scarlet* is the blood of christ, which is twise died, in that it is twise applyed: once for expiation, 600. yeers ago: & then again for iustification of euery particular beleeuer.

17 The impurity of the Priests mentioned verses 7. 8. might prefigure the impuritie of the Iewish Priests, till they were washed by conuersion from their sinne in killing Christ, of whose conuersion is mentioned *Act. 6*. But rather hereby may bee

*Coccus bin-
tinctus.*

ga-

gathered, as the Apostle doth gather it, the great excellencie of Christs Priesthood aboue all those legall Priests. For they in their solemnest sacrifices were impure themselues, and needed clenſing : but Christ was not ſo, *Heb. 10.*

Queſt. How could the Priests be made vnclean by that, which did purifie the people? *Anſw.* Vncleaneneſſe was two waies contracted. 1 First by the fouleneſſe of the things touched, and ſo hee that touched a dead corpeſe was vncleane. 2 Secondly by the vnworthineſſe of the man touching, and ſo it was here : He muſt profeſſe himſelfe vnworthy to touch ſo ſacred an expiation ; we had need to take time euen till the euening to humble our ſoules, and bewaile our vnworthineſſe of the blood of Christ.

18 Now after the death of the Heifer, it is ſaid Verſe 9. that *a man that is cleane, muſt gather vp the aſhes of the Heifer, and lay them vp without the Campe in a cleane place.* This man, that is cleane, is the Gentile purified by faith (For this is after the death of Christ) the gathering of the aſhes is the applying of the merits of Christ, and laying hold of the mysteries of his kingdome. The laying vp of the aſhes imports the Christians accounts of Christs merits, as his chiefe treasure : The cleane place is the cleane heart, for the merits of Christ belong not to all Gentiles, but to ſuch as haue a cleane heart, and will keepe the *mysterie of faith in a pure conſcience.* Without the Campe notes the natie condition of the Gentiles, who were without the law : ſtrangers from the common-wealth of *Israel,* and

and from the couenant of promise, without sacrifices, and out of the Synagogue of the Iewes.

19 These ashes are kept for the congregation; to note, that there shall neuer be want of merit to any Christian, to any member of the congregation of Christ: when he saith, it is to make a *water of separation*, it notes, what our sinnes bring vpon vs by nature, we are separate and cast out of Gods sight, and neede the blood of Christ to recouer vs from our separation. This water was made of the *ashes of the Heifer, and running water*, to note, that after separation, to cleanse vs againe wee must bee sprinkled with a water made of the ashes of Christs merits, and the water of the grace of the holy Spirit of God: This is the perpetuall way of *purification for sinne*, and in that it must be *sprinkled vpon vs with Hissop*, it notes, that wee can haue no comfort either of the merits of Christ, or the grace of the spirit, without the hissop of true mortification.

20 Hee that gathereth the ashes, must wash his clothes and be vncleane, till the Euen: to note, that euen the neerer a Christian comes to the merits of Christ, the more he is affected with the sense of his owne vncleanness, he that hath the strongest faith doth most wash his clothes, yea hee retaines the sense of his vncleanness till Euen, that is, till death, as some interpret it.

Thus much of the sprinkling of the blood of the Heifer.

In the sprinkling, that was vsed, about the passouer there are not many things which need expounding

The Lambe for the Passouer is Christ the lambe of

Of the sprinkling at the Passouer.

of God : the blood is the blood of Christ.

The sprinkling of the blood is the application of the blood of Christ.

The sprinkler is the Minister.

The hyssop wherewith it is sprinkled , is the word of mortification.

The people are the faithfull.

The house is the soule of man.

The doores of the house are the eares, eyes, and mouth of man.

The benefit is deliuerance and protection from the destroying Angell.

Exod: 24.

Of the sprinkling at the ratification of the Couenant.

In the narration of the sprinkling of blood vsed at the ratification of the couenant : The sense of the most things may be briefly touched.

The *altar vnder the hill*, is Iesus Christ, ready, to succour and sanctifie those, that are afflicted in spirit with terrors of conscience, in the sense of the law giuen on the hill *Sina*.

The pillars are the faithfull, that stand before, and beare witness to the comforts expected, or felt for the sacrifice of Christ, and they are 12. to note out the 12. Tribes, & in them all the faithfull.

The young men, and the first borne of the children of Israell, were types of the Elect in visible Churches, borne againe to God, his first fruites of the multitude, a people consecrated to God, as his onely portion.

These offer to God two kindes of sacrifice : the one was the *Holocaust*, or the *whole burnt offering*, euen the dedication of themselves wholly euen of their liues vnto the death for the seruice of God, and

and the practise of godlinesse : The other was the *peace offrings*, which were *sacrifices of praise*, and thankesgiuing.

The *blood* was the blood of Christ.

The *basons*, that receiued the blood, are the word and sacraments.

The *Altar sprinkled with blood* is Christ truly suffering, and truly retaining in himselfe all sufficiency of merits.

The other part of the *blood sprinkled on the people*, notes the application of the merits of Christ to the faithfull, and of his graces without diminishing from the fountaine of excellency of merit & grace in himselfe.

The meanes, by which it is sprinkled, is to bee supplied out of the *Heb. 9. 19. viz. the hisoppe* of mortification, and the *scarlet* of charity, and the Christian loue enflamed with zeale against sinne and feruent desire of pietie.

The benefit is the reconciling of the people to God, and the establishing of the couenant.

In the asperion of blood mentioned, *Leuit. 16.* I note onely foure things.

1 The benefits, that come by it, which are first *entrance within the vaile*, euen the right to the kingdome of heauen. 2 The assured procurement and continued establishment of mercy from God, noted by the *sprinkling of the mercie seate 7. times.*

2 The intercession of Christ noted by the *incense*, heated by the *burning coales* of his owne ardent affection, Vers: 12. 13.

3 The perfection of Christs mediation, in that

no

Of the sprinkling *Leuit. 16.*

no man is ioyned with him, nor must any man bee present Verſ. 17.

4 The extent of the benefits to all the Elect, noted by the *sprinkling of the blood vpon the foure hornes of the Altar.*

Vſe

The Vſe of all may be briefly both for inſtruction, and conſolation. For inſtruction :

1 To the people, who ſhould be aboute all things carefull to ſeek the comfort of the application of Gods fauour in Ieſus Chriſt : oh we muſt aboute all things by faith *keepe this ſprinkling of blood*, as is ſaid of them, *Heb. 11 28.*

2 Miniſters ſhould hence take notice of the *maine* end of preaching, which is to ſprinkle blood vpon the hearts of the people, that they may both bee ſetled in the knowledge, and aſſurance of their right in Chriſt, and the couenant of grace, and likewise purged in their conſciences from dead workes: we do little by preaching, if we beget not reformation, and aſſurance in the hearts of the people ; *he preacheth not that ſprinkles not.*

2 For Conſolation.

Be not fearefull, Chriſts blood will protect thee, as ſafely, as euer did the blood of the paſchal lambe the children of Iſraell.

Be not doubtfull, of the efficacie of it : For if the *blood of buls and goates &c. could purifie in reſpect of legall clenſings ? how much more ſhall the blood of Chriſt, who by the eternall ſpirit offered vp himſelfe to God, purge thy conſcience from dead workes, and make attonement for all thy ſins, clenſing thee from all vnrightheouſneſſe, Heb. 9. 13. 14. 15. 1 Ioh. 1. 7.*

Be

Be not discontent, with thy condition, thou hast, what was merited, and purchased with blood, how little soeuer it seeme in thy eyes.

But especially be not vnthankfull for such a singular way of mercy, but with all gladnesse of heart reioyce aboute all things in Christ, and him crucified for thee.

Hetherto of the persons saluted, the forme of the salutation followes.

Grace and peace be multiplied to you.

It was the manner in their salutations to wish to their friends that which they accounted a chiefe happinesse to them: So doth the Apostle here wishing the multiplying of grace and peace.

Grace and peace.

Grace must be considered two waies. 1 First, as it is in God, and so it is his free loue and gracious disposition to shew mercy in Christ. 2 Secondly, as it is in man, and so it notes either the gifts of their minde, or their condition, or estate in Christ, and so the faithfull are said to be *under grace*, and *not under the law*.

Peace is both inward, and outward: Inward peace consists in the contentation and rest of the soule, and so it is both the rest of the conscience from terrors, and the rest of the heart from passions and perturbations. Outward peace is nothing else, but prosperity, or an estate free from vnquietnesse and molestation, and adorned with needfull blessings.

Grace and Peace are the two principall things to be sought, and wished in this world, when Christ comes to enrich the world, hee comes with grace and

The forme of
the Salutation.

and truth, *Iob. 1.* he cannot be miserable, that hath these two, nor happy, that wants them altogether. Which may be a singular comfort to a Christian: in grace and peace is his portion, and hee may go boldly to the throne of God in the intercession of Christ to begge either of these in his need *Heb. 4. ult.* God may deny him other things, but he will neuer deny him *grace and peace.*

And therefore also Christians should *ioy in the grace of God, wherein they stand,* *Rom: 5. 3:* and be resolu'd in themselues, that the *grace of God is sufficient for them,* *2. Cor. 12. 9.* Especially they should praise and esteeme and *glorifie the grace of God:* It is all God asks for as it were at our hands, euen to honour him, by praising his *grace* and free loue to vs, *Eph. 1. 6.*

Woe vnto wicked men, that neglect the grace of God, what shall it profit them to gaine the world (which yet they doe not) and want grace and peace: but especially why doe they not let Christians alone with their portion? why doe they trouble them in their peace, and despight them for their grace? can they not follow their pleasures, lusts, profits, honors, &c. and let Christians liue quietly by them, who desire but libertie to enioy grace with peace?

There is something also to be noted from the order of placing: *grace* must bee had before *peace*, there can bee *no peace to the wicked*, and he is vndoubtedly wicked, that hath not the grace of God.

Be multiplied.

Grace and Peace is multiplied. 1 First when the number

number of gracious persons is increased : This is to be sought, and prayed for. 2 When the kinds of grace and peace are all had : For there is *the manifold grace of God*. 3 Thirdly, when the measures and degrees are augmented.

The Husbandman would faine haue his seede increase, and the Tradesman his trade : so would the ambitious man his honors, & preferments &c. Euen so should the Christian bee ambitious, and couetous in his desires, that his grace and peace might increase.

Quest. What should wee doe, that *grace* and *peace* might be multiplied ?

Ans. 1 Be sure it be true grace, else it will neuer increase.

2 Thou must increase in *meeknesse*, and *humilitie* : For God will giue *more grace to the humble*, *Iam. 4. 8.* and the *meek shall haue abundance of peace* *Psal. 37. 6. 11.*

3 If thou wouldest haue thy grace and peace increase, thou must be constant much in the vse of all the ordinances of God, which are the meanes of grace and peace : As thou measurest to God in the meanes, so will God measure to thee in the successe : thou must be much in hearing. For *grace is in the lippes of Christ, Psalm. 45. 3.* and *much peace shall be to them, that loue Gods lawes, Psal. 119.* and thou must go often vnto God by praier, *who giues grace and glory, and will withhold no good thing, Psalm. 84. 12.* 2 *Thes. 1. 11. 12.* Runne by faith to Christ, who is the *Prince of peace, Es. 9. 6.* and stir up the grace of God, that is in thee. For thou hast

F

not

vses.

What we must
doe that grace
and peace
may be multi-
plied in vs.

not receiued the spirit of feare, but of power, 2. Tim. 1. 7.

4 Thou must not perplex thy heart with the cares of this life : but in all things go to God in prayer, and cast all thy care vpon him: so shalt thou haue peace, that passeth all vnderstanding to keepe heart and minde : Phil. 4. 6. 7.

5 Thou must make much of the beginnings of desires, ioy, liking, and care of the meanes of godlines, and not let them go out, so as thou shouldst faile of the grace of God, or receiue those graces vaine.

6 Thou must be resolu'd vpon it to deny godlinesse and worldly lusts, and to liue righteously and religiously, and soberly in this present world: so thou canst neuer meete with true peace further than thou art good and true in thy heart; and as thou increasest in the care of reformation in thy life, so shalt thou increase in euery good and perfect gift till thou come to a ripe age in Iesus Christ, Tit. 2. 12. Esay 32. 16. Psal. 125. vlt.

This likewise may be comfortable to a poor Christian, and that two waies.

1 First, If he consider, that grace is not giuen at once, but by degrees, and therefore he must not be discouraged, though he haue many wants.

2 Secondly, if he consider the bountifulnesse of God to all, that seeke grace and peace, it may be had in abundance. For the Apostle implies, that God will multiply grace and peace, if wee be constant in the vse of the meanes, and glorifie him by seeking to him, *he will giue liberally and reproch no man.*

And thus much of the Salutation.

Vers. 3. Blessed be the God and Father of our Lord Iesus Christ, which according to his abundant mercie, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.

Hitherto of the salutation : the substance or the body of the Epistle followes: the doctrine whereof is two waies to be considered, 1 as it is propounded, 2 as it is repeated : Three things are principally propounded, and the same also repeated, or gone ouer againe. For there is first matter of consolation. 2 Matter of exhortation. 3 Matter of dehoration. The consolation is from this third verse to the thirteenth of this Chapter. The Exhortation is from vers. 13. of this Chapter, to vers. eight of the 3. chap. The Dehortation is from v: 8. of the 3. chap. to the end of that chapter.

Then doth the Apostle a little changing the order go ouer the same three things againe. For hee exhorts from vers. 1. of chap. 4. to the 12. vers. of the same chap. and then he comforts from vers. 12. to the end of the 4. chap. and the Dehortation hee lodgeth vnder request to the Elders, and the people chap. 5. 1. to 12.

In this first part he intends to comfort, where I consider, first, the Proposition of comfort, vers: 3. 4. 5. Secondly, and the confirmation of that comfort, vers. 6. to the 13.

In the Proposition I obserue, first, the manner of propounding, and the arguments themselues, by which he would comfort.

The order of
the body of
the Epistle.

The manner of the Proposition is, that it is expressed in forme of thankesgiuing in these words: *blessed be the God and father of our Lord Iesus Christ.* The arguments of consolation are 3. The first is taken from our Regeneration vers. 3. the second from our Glorification vers. 4. the third from our Preseruatiō vnto glory vers. 5.

a Obseruation
from the co-
herence.

1

Blessed bee the God &c. Two things I obserue from the coherence of these words: First, that a Christian can be in no such distresse; but hee hath still cause to be thankfull to God for many blessings, though he be a *stranger* and vsed like a stranger, though he be *scattered* and driuen to and fro: yet in all the daies of his *dispersion* he may obserue many memorable things, for which hee ought to blesse God. Secondly, that a Christian should neuer thinke of spirituall blessings, but his heart should kindle in him with desire to praise God for them.

2

a Psalm. 129. 8.
b Psalm. 67. 1.

Blessing is diuersly taken or carried: sometimes man blesseth ^a man: sometimes God blesseth man ^b: sometimes man is said to blesse God: and so here.

Man blesseth
God 3. waies.

Man blesseth God three waies: 1. *In his heart*, when being refreshed with Gods fauour, and inflamed with the ioyes of his presence, and nourished with the sence of his blessings, hee doth lift vp his heart within him inwardly with affection, struing to laud God and acknowledge his mercy. 2. *In his tongue*, when he taketh to him words and openeth his lippes to confesse and praise God either in secret, or openly: either priuately or publikely.

3. *In*

3 In his works, and that 4 waies: 1 When hee sets vp memorialls of Gods great workes or deliuerances. 2 When hee receiues the *Sacraments*, setting himselfe apart to celebrate the memory of Christs death, by which the *covenant* of God was confirmed, and the *fountaine* of all grace opened. *David* when he would render thanks vnto God takes the cuppe of *saluation*. And the Sacrament is called the *Eucharist* from giuing of thanks, and so the cuppe is called the cuppe of *bleſsing*: 3 By the obedience of his life struing to glorifie God in a holy conuerſation. 4 And lastly by shewing *mercy*, and thereby causing the hearts and liues of other to bleſſe God.

c Psal. 116. 12.

d 1 Cor. 10. 16.

Great reason hath man to bleſſe God, 1 For God is blessednesse it selfe, and whether should the water runne but into the sea, from whence it is originally taken. 2 Besides the Lord hath required our *praise*, as the chiefe meanes of *glorifying him*: 3 And thirdly he hath blessed vs, and therefore we haue great reason to bleſſe him. Hee hath blessed vs in the Creatures: blessed the *worke of our hands*: blessed the *fruite of our loines*: blessed vs in his *sonne*: blessed vs by his *Angells*: blessed vs by his *Ministers*: blessed vs in the *bleſſings of the Gospell*, and blessed vs in the *fruites of the earth*: blessed vs in his house, and in our owne houses: blessed vs in our *Sabboths*, *Sacraments*, the *Word*, *Praier*, &c. blessed vs in our *soules*, *bodies*, *states*, *names*, &c.

Reasons of
bleſſing God.

c Psal. 50. 23.

And therefore let the people praise thee O God, yea let all the people praise thee. All thy workes praise thee,

Vse.

c Psal. 67. 3.

5 Psal. 145. 10.
11. 12.

thee, and the Saints shall sing of thy praise, and of the glory of thy power, and the maiesty ³ of thy kingdome.

The God and Father of our Lord Iesus Christ, &c.

This periphrasis is vsed to distinguish our God from the god of Turkes, Iewes, and Pagans.

The Lord was vsed to be knowneto the olde Church by the names of the God of *Ahraham*, the God of *Isaack*, and the God of *Jacob* : but now in the Church of the Christians hee is celebrated by the name of the God and father of our Lord Iesus Christ.

Two things are here affirmed, 1 that God is the God of Christ. 2 That hee is the Father of Christ : It is not against the vse of Scripture to say, that God is the God of Christ, for (*Ioh. 20. 1.*) Christ saith, I go to your God, and to my God, and *Psal. 45. 7.* It is said of Christ, God euen thy God hath annointed thee with the oyle of gladnesse about thy fellowes. Now if any aske, how this can be; that God is the God of Christ, I answere by distinguishing the natures in Christ. If you consider Christ in his diuine nature, he is God of himselfe, but not sonne of himselfe : His person is of the Father: but his essence is of himselfe : but I thinke that this is properly taken or meant of his humane nature, for that he received from God by the mighty working and overshadowing power of the holy Ghost.

How God is
the God of
Christ.

Aut Deus but
not auius

How God is
the Father of
Christ.

And as he is the God of Christ, so he is the Father of Christ : his God in respect of his humane nature, and his father in respect of his diuine nature : such an high Priest it became vs to haue, as was after the order of *Melchisedech* without father or mother. For so was Christ without father, as man, without mother,

ther, as God: now in that he is here said to haue a father, it is to be vnderstood of his diuine nature, in respect of which by an eternall generation the person of the sonne was begotten of the Father: dreadfull is this mysterie, and most difficult to bee vnderstood, or conceiued, and the rather because nothing carnall or earthly is here to be imagined. For the sonne was not begotten, as sons amongst men are: but after a more admirable and more excellling manner, neither know I how to expresse a way of conceiuing of this generation better then by way of *negation*, denying vnto it, whatsoeuer hath imperfection.

There is a threefold generation.

The first is *corporeall*, called in Schooles *Logicall* and *predicamentall*, and this is of bodily things, which by themselues, and out of themselues, and without themselues do beget. The second is *transcendent* and *metaphysicall*, and this is of spirits, and is mentall. For here the minde as an vncompounded subiect, doth not out of it selfe, but by it selfe, and in it selfe beget, and thus it begets contemplation or reason, thoughts or affections. The third is *supreame* and *singular*, or *diuine*, and that is that generation, by which the Father in himselfe, and by himselfe, by nature, & not by faculty or power, begets the sonne, and this is that, which in this place is to be conceiued of: so that we must ascend higher, then the geniture of bodies, or soules, and when we are come to the *Ocean*, that is beyond and higher, then either of those, we must rest and wonder, especially taking heed to our thoughts, as in o-

How Christ is
without Father
or Mother.

A threefold
generation.
*Per se, de se, &
extra se.*

*Non de se, sed
per se, in se.*

Three things
wherin Christs
generation is
not like ours.

ther things, so that in three things we imagine no likenesse betweene the Father begetting the sonne in the Trinity, and earthly fathers begetting their sonnes in the world.

First here is no prioritie in time betweene the father and the sonne, as in some sense there is in corporeall generations. For Christ is *of the Father*, but not *after the father*.

Secondly, there is no inequalitye : the sonne is not lesser, then the father. For Christ is *coequall*, as well as *coeternall*.

Thirdly, here is no diuision : the sonne is not diuided from the father. For Christ is not only like the father *ὁμοιότητος*, but of the same substance with the father, he is *ὁμοούσιος*.

Vses.

h *John* 5. 18.
6. 42.
8. 19.

i i *Iob.* 4. 15.

The consideration of this doctrine, that Christ is Gods sonne, may serue for diuers vses. For as it may confirme vs in the detestation of the blasphemous wickednesse of the *Jewes*, that would neuer receiue the doctrine, that ^h Christ was the sonne of God: so it may diuersly both instruct, and comfort : It may instruct vs three waies. For first, here we may see, that it is a matter of necessity to be beleeued, and accordingly we should labour to enforme our selues aright in this doctrine, as being a point should be illustrious in the Churches of the Christians, and the rather because of that promise, that whosoener shall confesse that *Iesus is the sonne of God*ⁱ, *God dwelleth in him, and he in God*. Secondly we may hence gather our owne dignitie. For if this be an honour vnto Christ to haue God to be his father, then what reason haue poore Christians

mans to reioyce, considering that whatsoever they are in this world, yet they haue no worse then the true God, the great *Iehouah* to be their father also? Thirdly, from hence by inference wee may learne our duty to God: For by this doctrine we heare, that God is the father of Christ, now by other Scriptures we may obserue, how Christ caried himselfe toward his father, and from him wee may learne, how to order our behauiour also.

Three things are memorable in Christ. 1 His obedience. 2 His patience and humility. 3. And his willingnesse to die: all inferred vpon this consideration, that God was his father. For first, *if the father worke, the sonne worketh also, yea whatsoever the Father did, the Sonne did also.* Yea Christ did not desire to be beleueed, when he said, he was Gods sonne, further, then hee proued it, *by doing the workes of his Father.* And for his patience and humilitie it was admirable. This sonne of God *had not whereon to lay his head:* he endured the impious contradictions of vile sinners, hee would not tempt God by presumptuous trusting vpon extraordinary support, when ordinary meanes was ^m offred: he was to be consecrated through afflictions, and ⁿ to learne obedience by what he suffered: and when hee had suites to God his Father, he doth in all humilitie pray and importune, yea he vsed strong cries in the daies of his flesh, and left his Father to expound the meaning of his prayer: ^o also by the good pleasure of his owne will euen to honour him, as hee thought best for him. And for his willingnesse to dye in the 13. of *John* he vseth that as a reason, why

In three things
wee should
learne of Christ
to cary our
selues towards
God as to-
wards our Fa-
ther.

k Joh: 9. 17. 19.

6. 38.

l Joh: 10. 36.

m Math: 4. 3.

n Heb: 2. 10.

o Heb: 5. 7. 8.

p Ioh. 13. 1.

he could gladly goe out of the world, because it was nothing else, *but to go to his father.*

In all these wee, that are yonger brothers, should learne, how to order our selues aright toward God. If we call God Father, wee should doe the workes of our father, and neuer desire to be longer reputed the children of God, then by our workes we could shew our generation to be of God by resembling his holines. And for patience and humilitie, wee are specially charged with it by Christ, euen to learne of him to bee lowly and meeke, and it is a great shame for vs to make so much adoe about our crosses, when wee consider the patience of Christ, or to thinke it much if wee be not heard in our prayers at the first, or as wee would haue it in the letter of our desires, when we obserue the cari-age herein of God towards Christ *the sonne of his loue*.

And as this doctrine doth instruct, so it doth comfort, and that especially three waies: 1 For first it may comfort vs against all the difficulties of sanctification, and against all the power of Sathan. For as this doctrine tells vs, that Christ is the sonne of God, so other Scripture doth assure vs, that he will mightily proue himselfe to be *the sonne of God by the spirit of sanctification*, shewing his power in throwing downe and dissoluing *the workes of the Dewill*. 2 Secondly, it may comfort vs in all our suites to God. For as by other Scriptures we know, that Christ is our aduocate and hath taken vpon him to present our praiers to God: so by this doctrine we may gather the successe. We are sure to speed.

q Rem. 8. 4.
1 Ioh 3. 8.

speede well, when we haue the Kings sonne to put vp our petitions, and the rather because Christ doth desire to shew his greatnesse with his Father by obtaining our requests at his hands. For *thereby the Father is glorified in his sonne*, and God loues vs so much the better, because we loue Christ, *and beleeue, that he came from his father*, and shew it by vsing him as our Mediator: and indeede what neede we any other to the King, then the Kings sonne. And thirdly, it may comfort vs in respect of the hope of preferment by his seruice: wee cannot serue a more honourable Lord. Many times if we serue earthly Princes, they may neglect vs. For wee seldome see all the Followers of the greatest Princes come to preferment: but if Princes on earth were neuer so honourable, that they did purpose to exalt euery one of their seruants, yet vnder that hope men may consume all their meanes, and in the end dye beggers, because the Prince may dye, before they get their preferment; but it is not so with Christians in their seruice of Christ. For *as for greatnesse he is the king of all Kings, and himselfe Lord of all Lords: so for will, hee neuer neglected any, that serued in truth and sincerity, and besides he cannot die*. For he hath life in himselfe, and therefore *blessed are they, that serue him, and trust in his goodnesse*. For *he euer liueth to make request for them, till hee haue gotten them to himselfe, that where he is, there they may be also*.

Thus of the manner of propounding: The places or arguments of *Consolation* follow. The first is taken from their *regeneration*, which is amplified here

r Job: 14. 12.

13. 14.

16. 23. 24.

26. 27.